

Perennial parenthood robs youth of freedom

Jeff Adams

LETHBRIDGE, Alta. — Most parents run into problems with their teenage children because they haven't grown up themselves, says Reginald Bibby, a University of Lethbridge sociologist and co-author of a new book that examines the attitudes of Canadian youth.

The father of three teenage boys, Bibby says parents are often jealous of their kids' youthful attractiveness and

their freedom from responsibility. Many also fear their children intellectually, and belittle their knowledge and opinions.

"Cinderella isn't the only one who had to deal with mother's envy," said Bibby, during an interview in his cluttered university office. He is 42, but his wavy brown hair and beard make him appear much younger.

Along with Don Posterski, a Toronto youth consultant and Ontario

head of the Inter-Varsity Christian Fellowship, Bibby is co-author of the *Emerging Generation* — An Inside Look at Canadian Teenagers. There are 2.5 million people in Canada between 15 and 19. (see article this issue).

Parental jealousy

Bibby said parents mistakenly assume relations with their teens are bound to be full of "storm and stress when the kids are rebellious and not quite human."

Much of the tension could be eliminated, he said, if adults acknowledged they are still maturing themselves, and experiencing their own storms and stresses. For example: A mother is going through menopause just as her 17-year-old daughter is blooming into a beautiful young woman. A father is becoming paunchy just when his 18-year-old son is growing into an attractive young stud.

A mother remembers she had two children by the time she was 19, and resents her daughter's seemingly carefree life. A father never got past grade ten, and is intimidated by the things his boy is learning and saying.

Bibby said such parents often take out their feelings of jealousy, resentment and fear on their children. They criticize them, suppress their creativity and energy, accuse them of being lazy or promiscuous, or repeatedly punish them.

"The tragic part of this is that precisely when teens are emerging as adults — really blossoming — parents can be so cruel."

Scars can last a lifetime

Bibby said in his own case, he must resist the temptation to belittle the talents of his two youngest sons, 15 and 16, who have proven to be far better hockey players than he ever was. His oldest boy, 18, is a budding rock star.

"I could tell him he's just a dreamer ... but I want him to pursue that dream and exhaust it. I just warn him to have a back-up plan."

He said some parents are so entrenched in the dominant role that they continue it through life — to the

The Emerging Generation

An Inside Look at Canada's Teenagers



The Emerging Generation by Reginald Bibby and Don Posterski. More details on page 9.

never-ending sorrow of their kids.

"There are lots of 70-year-old parents who treat their middle-aged children like they haven't got a brain in their head," Bibby said, chuckling. "They feel that simply by virtue of being parents, they will be in the driver's seat forever."

Continued on page 9 ...



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June 21, 1985

40th year of publication,
No. 1982

Forgotten tornado country

Henry de Jong

HOLLAND MARSH, Ont. — The pictures and reports of damage by the tornados that ripped through Barrie and a few other towns on the last day of May shocked many people and prompted a flood of offers of help. Most people, however, still don't realize that Holland Marsh was just as badly hit. There was very little news coverage of that area and many express surprise when told of the extent of the damage there.

After the storm, some police cruisers had driven through to survey the damage, but they left again soon, after reporting that everything was under control. That assessment was rather premature, but it proved to be correct, thanks in large part to the work of the Christian Reformed World Relief Committee (CRWRC).

On Saturday morning, the day after the disaster, John De Best, CRWRC board member for Classis Toronto, drove through the Marsh to see what had happened. The devastation, as he tells it, was terrible. More than 40 barns

and storage sheds were destroyed and the fields were littered with sheets and scraps of steel siding and other debris. Six houses had been ripped apart and many more badly damaged.

De Best realized that there was much to be done in Holland Marsh in order to get things cleaned up, and he started thinking of ways to help. Later, after having called in Harry Veldstra, Canadian Director of Diaconal Ministries, they began to formulate a plan. They met with the deacons of the local Christian Reformed Churches to work out the details, and by Sunday evening they were ready to go.

Army not needed

The council of West Gwillenbury township had scheduled an emergency meeting on Monday morning and John De Best arranged to be put on the agenda. The council moved first to declare the area disaster area. Next on the agenda was a motion to call in the army; that was tabled and John De Best

Continued on page 5 ...



This was a church ... once Grand Valley Church of Christ, (AD 1892) Grand Valley, Ontario, June 3, 1985.

1985 CRC Synod executive

C.C. staff

GRAND RAPIDS, Mich. — Delegates and visitors to the 1985 Synod of the Christian Reformed Church attended a service of prayer on Monday, June 10, in Jenison, Michigan.

The Rev. John L. Witvliet, preached from I Kings 3:7-9 on the theme: "Solomon, the Saviour, and the Synod of 1985."

Synod began its sessions Tuesday morning at 9 a.m. in the Fine Arts Center of Calvin College.

The following officers were elected by the delegates:

President: Rev. Calvin Bolt, Pastor of Twelfth Ave. CRC, Jenison, MI (Classis Grandville); **Vice-Pres.:** Rev.

Peter W. Brouwer, Pastor of First CRC, Edgerton, MN (Classis Minnesota South); **First Clerk:** Rev. Wm. D. Buursma, Pastor of Third CRC, Kalamazoo, MI (Classis Kalamazoo); **Second Clerk:** Rev. Jack Westerhof, Pastor of the Willowdale CRC, Toronto, Ont. (Classis Toronto).

Shortly after the elections, President Bolt read the Public Declaration of Agreement with the Forms of Unity to which the delegates responded with their assent.

Synod then proceeded to engage in a bit of procedural wrangling. Accusations were heard that Synod's "Program Committee" had slanted the make-up of several advisory committees, especially the "women in office" committee. A motion was made by Rev. Thomas Vanden Heuvel (pastor of First CRC, Orange City, Iowa) to add two people to that committee.

The motion was lost by a vote of 88 to 71.

Next week's issue of *Calvinist Contact* will feature a full report on this year's Synod.

Thinkblit

The first to present his case seems right, till another comes forward and questions him.

Proverbs 18:17

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Miracle drug or prescription for trouble?

The path of modern drugs is not always rosy, the Frustacis of Orange, California are discovering. Mrs. Frustaci gave birth to septuplets on May 21, after having taken a powerful fertility drug known as Pergonal. The effect of this drug is frequently multiple births.

Except for the odd twins and triplets, multiple births are not recommendable. Human beings are meant to multiply, but not that quickly. And mothers are not supposed to have seven babies. One look at the 12 teats of a sow will tell us that hogs, unlike humans, are meant to come in litters. But a litter of babies?

The complications of an unusual pregnancy first came to afflict the mother. She obviously could not go full-term carrying seven babies. Breathing and eating became a problem for her, and she was suffering from hypertension.

Once the babies had been delivered, the problems began for them. One girl was stillborn, a boy died 64 hours after birth, another boy died 16 days after birth and a girl died 19 days after birth. Remaining in critical but stable condition are one girl and two boys. In the meantime, the parents have had to bury four babies.

So much for the rah-rah spirit that surrounded the birth of the septuplets.

If all of the septuplets had survived, the Frustaci family might have found themselves in a greater conundrum. Imagine what kind of family life they would have had. How could the parents even try to live up to covenant promises, assuming that they would want to do that. How does a single set of parents

instruct septuplets in the Christian faith and lead them into Christian discipleship? A simple matter of attending a parent-teacher interview would require two days off from work.

And what would the chances be for the children of receiving a normal childhood? We know from the annals of the Dionne quintuplets, born in Callander, Ont., on May 28, 1934, how unhappy a childhood these five girls had. Movie and advertising contracts were assumed to finance the upbringing of the quintuplets. In 1935 the Ontario government, afraid that the children might be exploited, passed an act making them wards of the province and appointing three guardians. Later their father was given control again. Constant publicity made life very difficult for the girls.

A somewhat overwhelmed and at the same time blissfully naive Samuel Frustaci said to a reporter, "We feel very honoured and privileged to be the parents of seven children." Already he was negotiating movie and advertising contracts. Readers and listeners got a distinct impression of déjà-vue.

Not that we wish to discredit the use of fertility drug per se. For those parents who cannot otherwise conceive children, such drugs may be an answer to their prayers. Apparently the first Frustaci child, born a year ago, also came as a result of the taking of the drug Pergonal. But the septuplets incident does illustrate that science must tread carefully and humbly into the intricacies of creation. We do not always know the consequences of our medical interference.

Where such interference takes place when life is not in danger, even more caution is required.

Loyalty can lead astray

Is loyalty to friends a greater virtue than integrity? Listening to John Crosbie, Minister of Justice and Attorney General, one would almost think so.

For several days he was on the ropes for having approved for work contracts a list of companies that included two law firms employing his sons. His anger at having been reminded that he had violated conflict of interest guidelines led him to use such unparliamentary and extremist language as "It was a cowardly, despicable, dastardly act of a cowardly, despicable, dastardly Member of Parliament."

The conflict of interest guidelines adopted by all parties are rather clear in their intent: "A Minister shall not accord preferential treatment in relation to any official matter to relatives or friends or to organizations in which relatives or friends have an interest." Clearly Mr. Crosbie's sons have an interest in the organizations for which they work, even if they are not partners.

These guidelines are extremely helpful in keeping a minister of the crown from favouring relatives and friends or from avoiding the appearance of favouring them. By following such guidelines scrupulously, a minister can gain the trust and respect of the public.

When it comes to gaining such respect it must be said that the Progressive Conservative Government has already squandered a lot of trust. The blatant patronage appointments that followed their coming to power have disgraced the administration of Prime Minister Mulroney.

Could it be that what Canadians have witnessed in the past year is an extension of what so often goes on in the world of business? Is it "the old boys network" philosophy that is at work here?

"Loyalty" is defined in the *Dictionary of Canadian English*

as faithfulness to love, promise and duty. Understood that way, it seems to cause few problems. But when loyalty is unconditionally given to people, it may lead to a loss of integrity. People in and of themselves may never be seen as causes. People are under the law of God, and this law decides what is right and true and of good report ... also for governments.

Not too late for emphasis

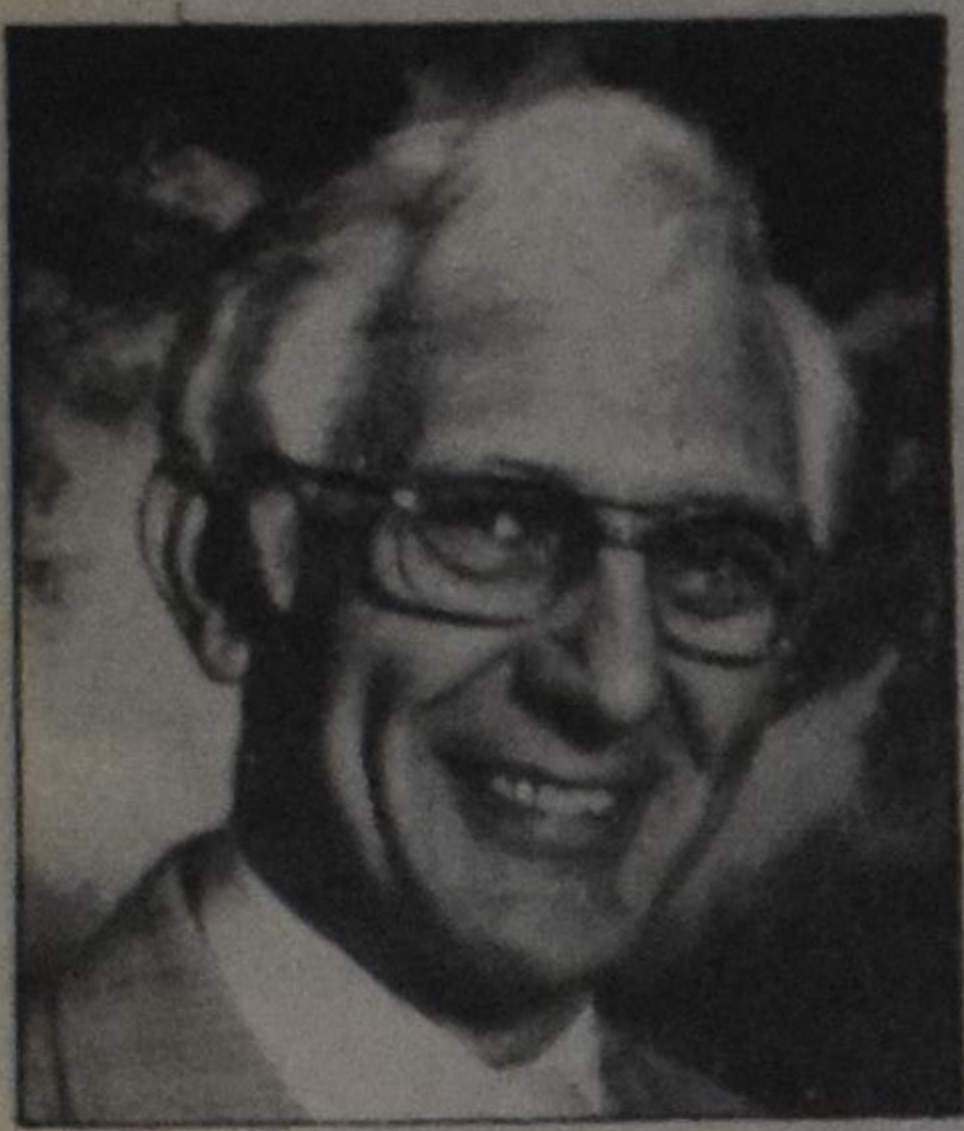
Even though we are going into the summer, it is still International Youth Year. Remember? In our January 11 editorial entitled "Let's make it the Year of the Young People," we promised to pay special attention to the theme. We have not forgotten this promise.

In several issues this year, editorials and articles have appeared that addressed young persons, or dealt with their concerns. In this issue we carry a special youth-oriented section. We hope that young and old may benefit from it.

We have been somewhat disappointed in the response of our readers. We had asked for suggestions and ideas to make 1985 the "Year of the Young People." To the best of our recollection, only one person wrote a letter on the theme.

Just thought we'd mention it.

SKYLIGHTS/WILLIAM RANG



"He who conquers I will make a pillar in the temple of my God."

Pillars in the temple

Huge churches and cathedrals have fascinated me from my early youth. I've always loved the high ceilings, the impressive organs, the stained-glass windows, and the mighty pillars.

Speaking of pillars, I remember the first time I heard that I was destined to become a pillar myself. My grandfather read after lunch from Revelations three. "He who conquers I will make a pillar in the temple of my God."

To be totally truthful, I accepted the idea of being a pillar simply because the Lord had said to me that I would be one, but I wasn't so sure whether being a pillar would not be a rather dull existence. Of course, I realized that the idea of being a pillar was metaphorical.

When I had become older, I read that John Calvin attached to it the idea of support. Those who conquer will be the ethical and spiritual supports of the New Jerusalem. They will carry the structure of the new Temple. Simple stated, it means first of all that the Lord Himself will recognize them for what they are and have been. That thought alone is enough to encourage us to explore this promise to the fullest of its meaning.

The question occurred to me why, if I am to be a pillar in the New Jerusalem, life must be so full of worry and sadness, and so void of continual happiness. Why not a more smoothly-laid-out road for those who travel to the New City?

Again it was Calvin who provided the answer, using the words of I Kings 6. Pillars were made of rock hewn from the mountain. In our freshly-cut form we do not look like pillars and do not fit the task that the Lord has designed for us. Thus we need to be chiselled and hammered. That explains the hurt in our lives and the pain. That explains why some may need it more than others.

But there is more. In I Kings 6 I also read that at the actual building site in Jerusalem the sounds of the axe and the hammer were not heard. All pieces arrived custom fitted, the work completed. The hewing and the hammering were done in the quarries. On earth, that is. Once each piece had its desired form according to the Architect's design, the hewing stopped and the transportation to the building site commenced.

During my life I've said a few times, when the circumstances were so very much against me, when there was sorrow or distress, "God at work." Then I not only heard the hammer and the axes; I felt them.

Do you know that experience, too?

William Rang is Principal of the Christian School in Dunnville, Ont.

Longer Letter

Henry Kaija needs to survive

In the April 19 issue of *Calvinist Contact* we published the story of Henry J. Kaija Aki-iki under the title "I will survive." Rev. Aren Geisterfer, who with his wife Amy, sponsored this young Ugandan refugee, wrote us a follow-up letter on Henry after the story.

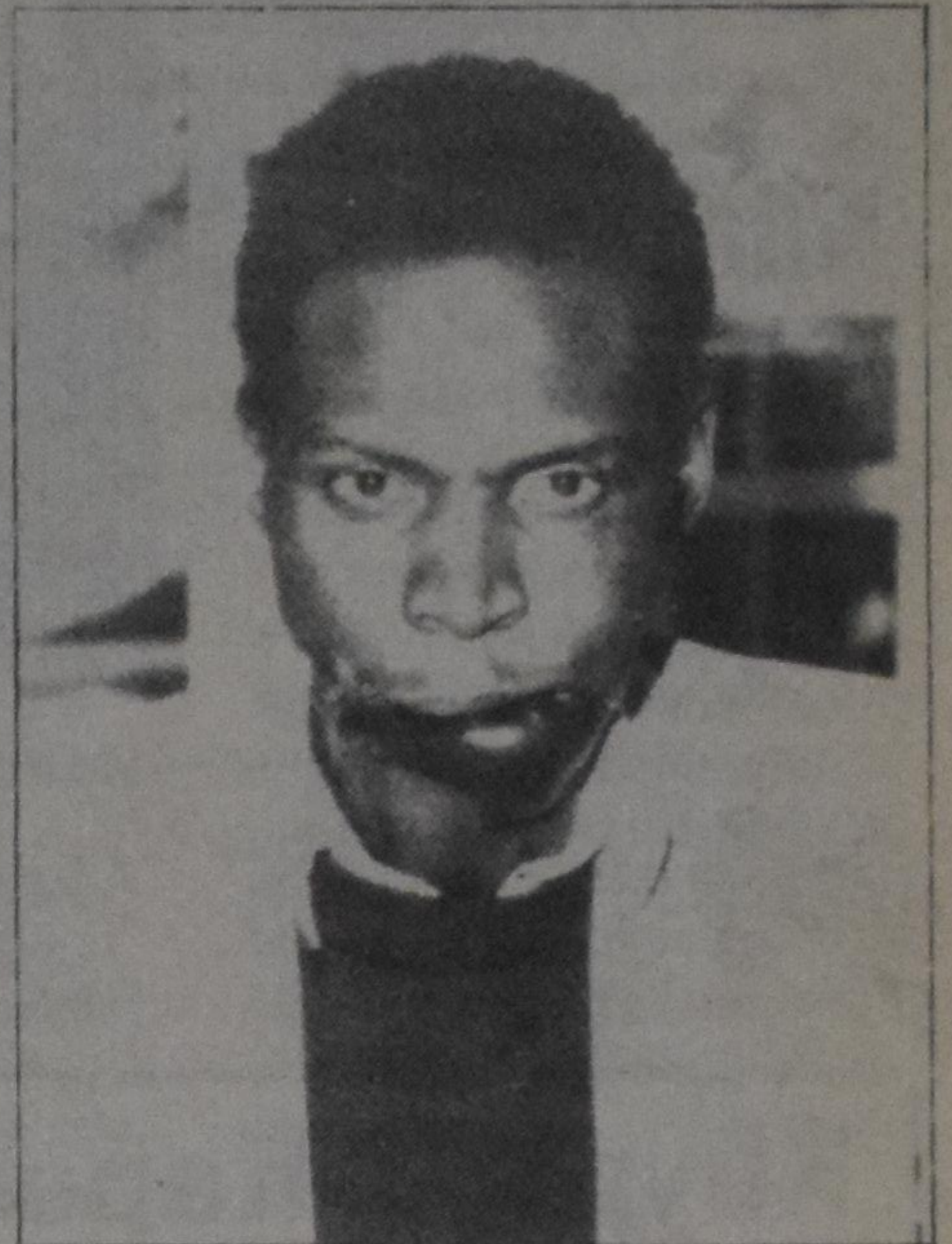
On behalf of Mr. Henry J. Kaija Aki-iki many thanks for your interest. We have received some inquiries and tokens of interest regarding Henry's story of last April 19, 1985. At the present Henry is attending summer school at McMaster trying to finish his first year of university. He is doing well.

Henry has to undergo some minor, corrective surgery this summer, which will be difficult for him, but in the long run may benefit him greatly. We covet your prayers. Physically Henry is weak. His frail body has suffered much from the many operations he has undergone (32) so far. After each operation he needs time to recuperate both from the corrective surgeries as well as the trauma his whole being will undergo. Prayer in Henry's life is a source of strength and comfort. The Lord has been good to him.

At this occasion we want to express our deep appreciation to those who have contributed to his financial well-being. We want to mention the nine Chr. Ref. churches in the greater Hamilton-Burlington area as well as the three Chr. Ref. churches in St. Catharines. We also received some support from the World University Services of Canada (Ottawa) and some local, individual supporters. This was all for his first year here in Canada.

After Henry's story appeared in *Calvinist Contact* we received \$650. from a widow in the West as well as some inquiries how to send contributions. So far we have only a few who have pledged some support for the second year of Henry's stay at McMaster. One local construction firm has pledged \$100. a month for some years to come. We are very thankful for this initial support. We welcome any form of financial support, small or large, once or spread over a period of time.

For more information, please contact Rev. Aren P. Geisterfer, 11 Forsyth Ave., South, Hamilton, ON L8S 2A3. Telephone (416) 524-0488, preferably after 5 p.m. Cheques or money orders should be made out to the First Chr. Ref. Church of Hamilton with the



stipulation "Henry Kaija Aki-iki Fund."

On behalf of our brother in Christ, Henry J. Kaija Aki-iki, we thank you very much for your prayers and other support. As always, yours,

Aren & Amy Geisterfer,
Hamilton, Ont.

TV children not mature

Twice the Rev. B. Nederlof has made propaganda in *Calvinist Contact* for having children at the Lord's table.

Calvin stated that children could be allowed only if the parents had properly educated their children in biblical knowledge. Children raised on television and radio, moulded and formed by a heathen culture, are not mature.

What I see cuts the anchor and moorings from the Rock of All Ages, Jesus Christ, Saviour divine, King of Kings and Lord of Lords.

Ed Numan,
Smithers, BC

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long

letter 500 to 700 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters maybe abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Objects to Christian clubs

I cancelled my subscription to C.C. because of the strong promotion in your paper of the Reformed Christian Business and Professional Association. I do not believe in social discrimination. I strongly object to "restrictive" Christian clubs.

J. Miedema,
Thunder Bay, Ont.

Thus says the Lord!

Up to now I had read many articles in quite a number of magazines about the "women in office" issue. What really strikes me in most (if not all) of these is that virtually nobody asks: What does

the Lord have to say about this?

I read in I Corinthians 14:37 that the Lord has given Paul clear instructions about conduct in the worship services in the churches, and has told Paul what to

Pontius' Puddle

HERE WE OBSERVE THE CONTRAST OF TWO CULTURES. TO THE LEFT WE SEE THE TRANQUIL SERENITY OF THE AMISH AS PORTRAYED IN THE FILM WITNESS. AND, TO THE RIGHT...



say to the congregations. These instructions can be read in the previous verses.

If, therefore, I take I Corinthians serious, then I ask myself if the Christian Reformed Synod of 1984 was

not totally out of bounds, as the Lord had already given clear directions to Paul.

J.J. Buma,
Edmonton, Alta.

... THE DISGUSTING VIOLENCE OF THE WORLD?

NOPE! MENNONITES FIGHTING ABOUT WITNESS.



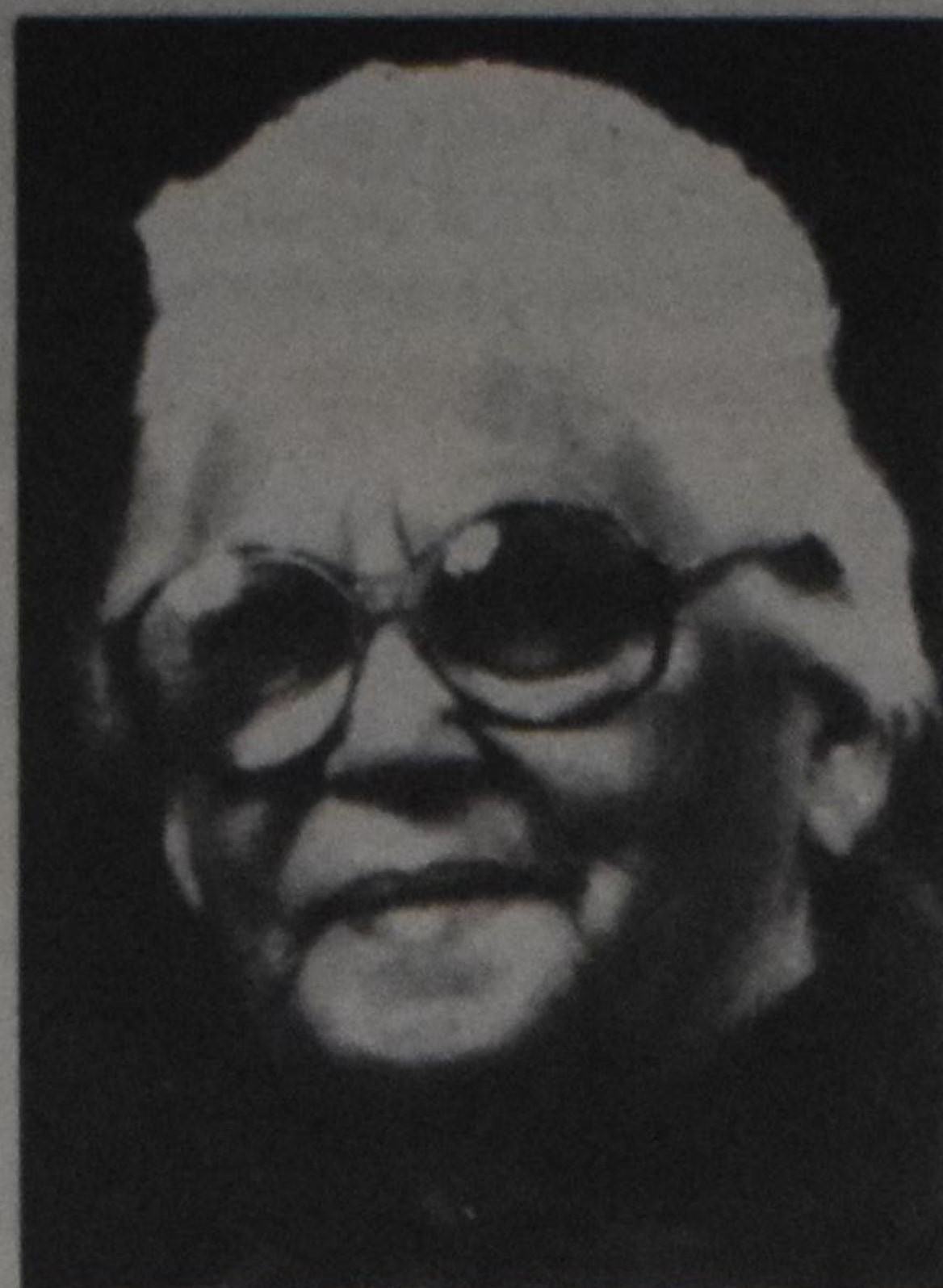
Society

Lydia Vins dies at age 78

COCKEYSVILLE, Md. (TNS) — Lydia Vins, mother of the persecuted Church in the Soviet Union, died on May 19 at the age of 78.

Lydia Vins was officially commissioned by the Council for Prisoners' Relatives of the over 2,000 persecuted Evangelical Baptist Churches in the Soviet Union, to speak to the West concerning the persecution of the Church. This she did zealously for the six years that she lived in the United States.

Lydia, was herself a former prisoner of the Gospel. She was sentenced to three years in a prison camp at the age of 63 for assisting wives and children of imprisoned pastors and



Christian workers.

A future of suffering

Lydia was born March 30, 1907 near the Russian/Chinese

border in the city of Blagoveschensk. At the age of 12, she became a Christian, putting her faith in the Lord Jesus.

In 1927, an American missionary, Peter Vins, proposed marriage to her, offering her only a future of suffering as persecution against the Church was then in full force. They married and Peter Vins chose to take Russian citizenship and thus identify with his suffering brothers and sisters. After a series of arrests and imprisonments, he died alone in a Siberian concentration camp. It was 30 years before Lydia was to receive notice of his death.

The role that she is most known for within the persecuted church in the Soviet Union was her role as Director of the Council for Prisoners' Relatives. She actively organized relief, support, and care for the hundreds of family members effected by the continued harassment and persecution by the Soviet authorities.

She came to the West, as one of the exchange package orchestrated by President Carter and Premier Brezhnev in 1979, when her son Georgi Vins was suddenly exiled to the U.S. from a Siberian prison, where he had served a total of eight years in prison camps and exile.

Georgi Vins, his wife, and daughters, along with a small team of American staff members continue to represent the persecuted Church from their office in Elkhart, Indiana. To the office and staff of International Representation, Lydia Vins was known as "Babushka" the Russian term for grandmother.

She will be missed by her grandchildren in the US, as well as by the tens of thousands of persecuted Christians in the Soviet Union, who also knew her simply as "Babushka."

Young organist receives RCCO scholarship



C.C. staff

WHITBY, Ont. — Jacqui Berentschot, 19, member of the Hebron Christian Reformed Church, Whitby, recently received a scholarship from the Oshawa Centre of the Royal Canadian College of Organists (RCCO). Henk Berentschot, father of the young organist, presented the scholarship to his daughter at an RCCO student recital in his capacity as

chairman of the RCCO's local centre.

Jacqui also recently earned the Royal Bank Trophy in the pipe organ class at the 14th Annual Oshawa Kiwanis Music Festival. She studies organ with Thomas Fitches of Toronto, and is preparing for a late fall recital at St. George's Memorial Anglican Church in Oshawa.

Kuyper's Kapers



City of David becomes a park

JERUSALEM, Israel (EP) — The gates of the City of David have been opened with the dedication of an archeological park on the site where David made his capitol 3,000 years ago.

The site, located south of the present Old City, includes a stepped structure believed to be the support wall of David's citadel and an ancient tunnel access to the upper end of "Warren's Shaft." This is where Israelites drew water from Gihon Spring without leaving the protection of the city walls.

The park is expected to be one of the most popular tourist attractions in Israel, and will be extended southward in the future when archeological work in the lower part of David's City is completed.

An 18-meter high stepped structure, originally thought to be connected with the family tomb of the House of David, is

now thought to be a support wall for David's Citadel. Another area contains charred remains of a room sacked by the Babylonian army in 586 B.C. Clay seals were found in one room, including one bearing the name of a scribe mentioned in Jeremiah.

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ICS board unveils five-year plan

C.C. staff

TORONTO, Ont. — The Institute for Christian Studies explained to its membership what it plans to do about financial difficulties and student enrolment. The Institute, which for some time has been plagued with deficits, has recently been hit hard by the fact that their largest tenant has vacated the building on 229 College Street.

A panel of four, made up of Trustees Harry Groenewold, Derk Pierik and Wietse

Posthumus and ICS President Bernard Zylstra told the members at the May 25 membership that the board had decided to finance the five-year plan by way of extending the mortgage on the ICS building if necessary.

One important aspect of the plan is the appointment of two new faculty members — one in the history of philosophy, beginning in September, 1986, and one in the philosophy of education, a new field at ICS to begin in September, 1985.

Coinciding with these appointments will be a review of the ICS curriculum. ICS hopes to expand its program, possibly reshaping the one-year course of study to make it more attractive to people who are eager to deepen their Christian insight and perspectives but are not intending to obtain a degree in philosophy.

The members responded enthusiastically to the Trustees' overall plans for ICS, and also approved the proposed budget for the 1985-



A panel presents the five-year plan. From l. to r. Bernard Zylstra, Derk Pierik, Wietse Posthumus and Harry Groenewold.

86 academic year.

Besides attending to business, the members witnessed the conferral of the Master of Philosophical Foundations degree on three ICS students — Chris Gousmett, Keith Pavlischek and Gary Shahinian. They also were happy to welcome to ICS Dr. Clifford Pitt, who was

newly appointed by the Trustees as president of ICS to replace Dr. Bernard Zylstra. To Dr. Zylstra the members showed their thanks for his years of service with a standing ovation, knowing that the thanks did not mean a farewell since Zylstra will be staying on at ICS as senior member in political theory.

Forgotten tornado country

... continued from page 1. was given the floor. When he outlined the plan that he and Veldstra had finished working out the previous day, the members of the council threw up their hands in amazement and voted to place CRWRC in charge of the operations and to leave the army out of it.

The cornerstone of the plan was an arrangement to bus in all of the students and teachers of the Toronto District Christian High School in Woodbridge for a day of cleaning up. Monday was spent dealing with the logistics of the operation and on Tuesday morning, bus-load after bus-load of students and teachers arrived in the Marsh; 375 workers in all. Since they would stay for the night they were first brought to those homes where they would be billeted. Then they were dropped off in groups at the damaged farms; their task was to clean up the fields.

The farmers were skeptical at first, fearing that the inexperienced students would trample underfoot those plants that had survived the storm. But their fears were soon put to rest as the students and teachers worked row by row, field by field to pick up the scraps that lay littered about. By night fall the fields were clean.

On Wednesday morning the students were given breakfast and a box lunch by the Catholic and Ukrainian Women's Societies before being bussed back to school to continue the more mundane task of studying. Their presence in the Marsh had been a real boost to the morale of the people there.

Much damage

The work was far from over, however. There was much metal left lying about that was too heavy for students to handle. A call went out to the members of the Christian Farmers Federation, and on Thursday a group of farmers from all over central Ontario arrived with blow torches and other equipment to begin the heavy work. They were assisted by 150 volunteers from Bradford Public High School.

An appeal, that evening on CKVR Radio in Barrie brought still more volunteers, so that by Saturday everything was secure if not completely cleaned up.

This was not the first natural disaster to strike Holland Marsh. Many still remember Hurricane Hazel some 32 years ago. But most agree that the damage now is worse.

Hurricane Hazel, too,

prompted the local diaconate of the Christian Reformed Church to respond with relief work, and it was one of a number of events that led to the establishment of The All Ontario Diaconal Conference and, subsequently, to the Christian Reformed World Relief Committee.



Students from the Toronto District Christian High School clearing building debris in the Holland Marsh area. June 4, 1985.



Student who stepped on a nail attended to by teacher in the Holland Marsh area. June 4, 1985.

Italy and Pope ratify a concordat

ROME, Italy (EP) — The Vatican and Italy ratified a pact June 3 ending Roman Catholicism as a state religion. The pact, first agreed to in February of 1984 and approved this year by the Italian Parliament, affirms the independence of Vatican City, but ends a number of privileges the Catholic Church had in Italy, including its status as the state church.

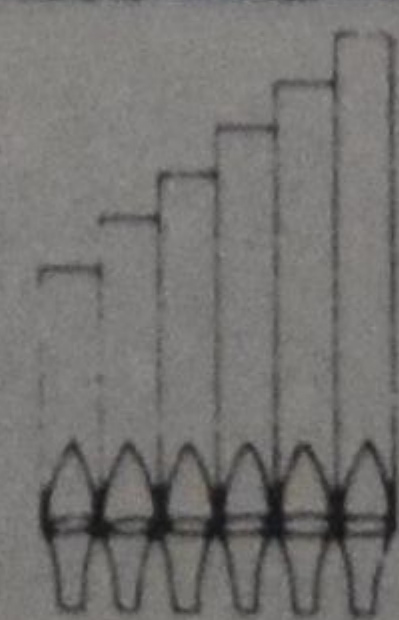
Pope John Paul II said the new church-state treaty, called a concordat, was a sign that Catholicism respected Italy's independence, but added that the church would still speak on political and moral issues. Italian Prime Minister Bettino Craxi said the new concordat "exalts religious freedom and the freedom of the church."

The new pact replaced the Lateran Pact of 1929, which created the independent state

of Vatican City on 109 acres of land in Rome. That pact was negotiated by Fascist dictator Benito Mussolini.

The new pact recognizes the increased secularization of Italian society. Although more than 90 percent of Italians are baptized Catholics, only 30 percent attend Sunday Mass. Voters there resisted Vatican power in two recent tests by approving divorce and abortion.

The new pact ends Rome's status as a "sacred city," which had allowed the Catholic church to object to pornography shops and striptease parlors. It also tightens rules on tax exemptions and gradually ends state subsidies for clergy. Compulsory Catholic instruction in public schools is ended under the pact, although it can continue voluntarily.



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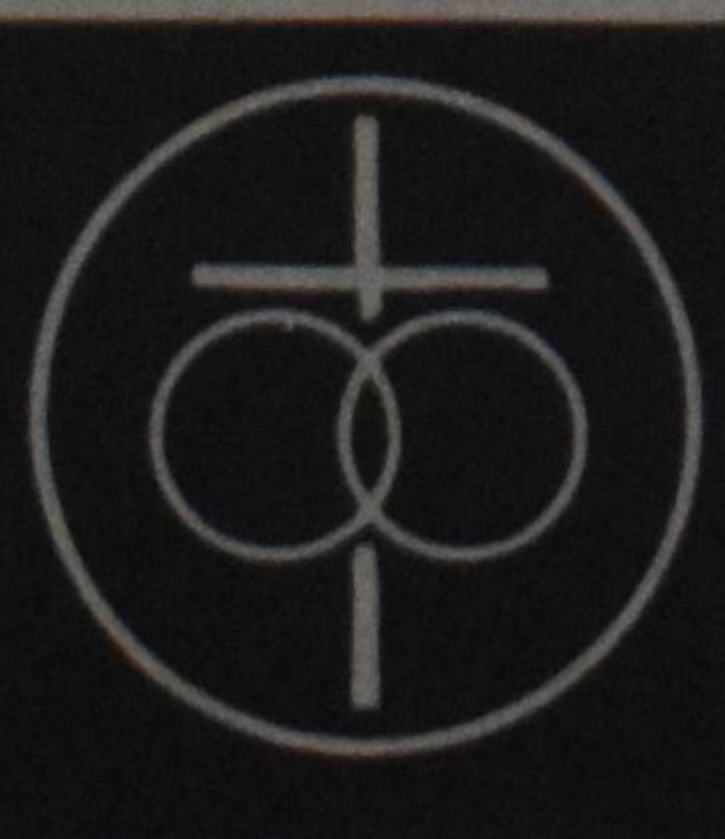
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Church

Marian Van Til — page editor

Pastoral Pondering

A method for praying for each other

John Kerssies

I would like to stress the importance of praying for one another. I do not have to quote any Bible passages to underscore that scripture is full of exhortations to pray for each other.

Some time ago my church's consistory decided to order "Prayer Guides" (published by the Christian Reformed Church's Back to God Hour) for our congregation. These prayer guides can be used to pray for specific causes in the area of missions.

Of course that is important. It is equally if not more important, however, that we as congregation pray for one another. This means that we mention members by name, and also, that we mention problems by name, if there are any.

I personally can sense when people are praying for me. I can feel the burdens getting lighter and the outlook brighter.

I wonder if it is possible to get a concrete handle on this "praying for each other." I am quite convinced that every family and every member of my congregation is in need of the prayers of the other members. How can we see to it that no one will be overlooked in our prayers? I would like to make a suggestion. See what you think of it. I use this method in my personal devotions:

What I do, very simply, is to take my church directory — on each page there are about eight to ten members/families listed. What I do each morning is make it a point to pray for those eight to ten families on one page; the next morning I go to the next page, and so on. In the opening pages of the directory are found the names of persons serving on the various church committees. I take some time to pray for them as well.

What this method forces me to do is to pray for every member of my congregation at least twice a month. It helps me think about them, reflect on some of their needs, if I know of any, and remind me to visit them in the near future if my schedule allows. It also helps make me less critical of those whose views I do not fully share. It helps to concretely thank the Lord much more for the positive elements within my congregation. It makes me more conscious of the riches that we treasure together in the Lord.

If, for example, I have not seen someone in church for a length of time, I pray for that person. I also pray for strength and opportunity to be brought into contact with him or her.

I am not suggesting that this is the best way to pray for each other. Maybe you are using a different method. That's fine. I do think it is important, however, that we pray for each other and do so by name, mentioning specific problems.

These few thoughts shared with you may help you to make your prayer life more meaningful and exciting.

Rev. Kerssies is pastor of Redeemer Christian Reformed Church, Sarnia, Ont.

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Dissension may split Southern Baptist churches

DALLAS, Tex. (EP) — Conservative and liberal Southern Baptists are headed for a showdown at their June convention in a dispute called the most serious in decades for the 14.3 million member denomination, the second largest in the U.S. after Roman Catholics.

The two hottest specific issues are inerrancy of Scripture and control of Baptist schools, but the battle is for control of the Southern Baptist Convention. Interest in the Dallas convention is expected to draw a record 26,000 delegates. The future of the denomination may hinge on the presidential election at the convention.

Incumbent fundamentalist president, the Rev. Charles Stanley of Atlanta, has announced that he will seek a second term. Under SBC rules a president is elected to a one-year term, but is eligible to serve a second term. Until recently, an incumbent president was usually reelected without challenge, but as conventions have become increasingly politicized challenges have been more common.

Stanley said "healing" has begun within the SBC. "It is like healing of the body," he said. "It starts on the inside before it manifests itself on the outside."

Critics have suggested that Stanley may be happier somewhere else. W. Randall Lolley, president of Southeastern Baptist Theological Seminary in North Carolina, recalled that Stanley had said he had "no confidence" in the SBC's six seminaries and had counseled people not to attend. "That's

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his business," said Lolley "but he ought not be president of a group he doesn't love."

Seminary presidents have been outspoken in their criticism of Stanley; Stanley has accused SBC seminaries of a "liberal drift." Dilday conceded that if a move toward liberalism is present in the seminaries it should be dealt with, but denied that such a movement existed.

Some fundamentalists have threatened to withhold money from the SBC's \$130 million central fund for missions and schools if Stanley is unseated. There has also been much speculation of a split in the SBC depending on the outcome of the election.

Paige Patterson, president of the Criswell Centre for Biblical Studies, predicted a

showdown at the convention, but is not expecting a split in the denomination. "We have a number of problems in the SBC, but we are not close to 'splittin' this critter up." I believe we may be on the verge of a great revival," he said.

Evangelist Billy Graham, who is a member of the 25,000 member First Baptist Church in Dallas, has blamed Satan for the division in the SBC. Graham said dividing the SBC was a trick of the devil to hinder their gospel outreach. "There are some things on both sides of the battle that are almost irreconcilable," he said. "It will be difficult to bridge the gap. But there is one thing that can reunite the Baptists, and that is the preaching of the Gospel. They can all agree on that."

Church encounters mosque in The Netherlands

LEUSDEN, Neth. (RES) — In recent decades Islam has become a familiar phenomenon in The Netherlands, especially in urban areas. The *RCN Bulletin* of April 1 reports that there are now in The Netherlands some 300,000 Muslims (Turks, Moroccans, Surinamers, Pakistanis, and others) who meet in approximately 200 prayer halls and mosques.

This strong concentration of Muslims easily evokes negative feelings of anxiety and fear and of a defensive attitude on the part of Christians and non-Christians. Many people see the specter of Islamic extremism in every new prayer hall. This contributes to a spirit of intolerance and even xenophobia, which is starting to gain a firm foothold especially in large cities such as Amsterdam, Rotterdam and The Hague.

The church, says the *RCN Bulletin*, is aware of her calling to provide a counterforce to the negative feelings. The great majority of Dutch Muslims, however, show no trace of Islamic extremism. Opposing the rising social discrimination,

and cooperating with the moderate Muslims, the church tries to prevent extreme forms of Islam from gaining power in The Netherlands.

Since both Christianity and Islam are proselytizing religions, tensions and profound questions are unavoidable. A new mosque erected in Amsterdam is intended as a missionary centre, and its opening was celebrated by holding an Islamic missionary conference. This Amsterdam mosque addresses itself primarily to Dutch people without a religion; it comes with the message of a compassionate and righteous God, such as the Quran proclaims. The Christian church now asks whether it should applaud this development (better Muslim than atheist) or whether it should take countermeasures.

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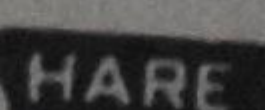
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Islam: rival or equal partner?

Johan D. Tangelder

The Dutch council of churches wants to strengthen its contact and dialogue with the 300,000 Muslims in their country. These Muslims have asked the churches for support in their struggle for existence. They want to celebrate their feast days, have the state support the teachers of the Koran, and have permission for their ritual killings. The Dutch council of churches is sympathetic, and also wants to talk on an equal basis with the Muslims. A Christian Democratic Action (CDA) parliamentarian even pleaded for government subsidy for the building of mosques.

A mosque was dedicated in Bylmermeer. In this place near Amsterdam, more people attend the mosque every week than churches. The mosque, complete with minarets, was built at the cost of 1.5 million guilders, partly paid for by foreigners. A Saudi prince donated 250,000 guilders. The city of Amsterdam gave the same amount.

A serious rival to the church

Should the church dialogue with Muslims, and even support their religious activities? Along with Marxism, Islam stands as a serious rival to the church. It is perhaps even a greater challenge to the church than Marxism. In dialogue with Muslims, we cannot be equal partners. Christians must listen carefully and respectfully to the Muslims. But there is no common ground. From our perspective, Islam is a false religion.

As Christians we worship the only true God. "Hear, O Israel: The Lord our God is one Lord" (Duet. 6:4) was the first principle for God's people in the Old Testament as well as those of the

New Testament. "For though there be those that are called gods, whether in heaven or in earth ... to us there is but one God, the Father, of whom are all things, and we in Him: and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. 8:5-6).

No concept of the Trinity

It is evident that neither Muhammad nor his followers ever had any concept of the Trinity. The doctrine of the Trinity, which is so crucial to the Christian faith, is one of the several stumbling blocks to the Muslim's perception of Christianity. Muhammad denied the deity of Jesus Christ and the third person of the Trinity.

The Koran says, "They surely are Infidels who say, 'God is the third of three:' for there is no God but one God; and if they refrain not from what they say, a grievous chastisement shall light on such of them as are Infidels" (Surah, v. 75). "Believe, therefore, in God and His apostles, and say not 'Three'" (Surah 1, v. 169). "And when God shall say, 'O Jesus son of Mary, hast thou said unto mankind: Take me and my mother as two besides God?'" (Surah, v. 116).

The cross is also a stumbling block. Islam's central feast is a Feast of Sacrifice. Yet Christ's sacrifice on the cross is rejected. A Muslim historian records that to Muhammad, the sign of the cross was so repugnant that he destroyed everything brought into his home with that symbol on it.

Christians not equal partners

Islam does not consider Christians as equal partners. Christians have a very precarious existence wherever Islam is in a position of power. Its principles are for the whole of life, and not for

the private sphere only. And it is also anti-democratic; it is theocratic by nature. An Islamic nation does not permit the equal plurality of religious expression within its borders.

In 1977, King Khalid allowed low profile Christian expression in his Islamic nation. Eventually Christians were meeting weekly in large groups. But the Islamic revolution in Iran reversed the trend. After Khalid's death in 1982, the situation deteriorated even further. Since King Fahd has taken over, Christians have been interrogated, deported, and generally denied the limited freedoms they had been granted.

Dialogue with Islam? The church should spend more time and effort in bringing the Gospel to the Muslims.



Johan D. Tangelder

Islam is not just another road to the same God. Islam knows only Allah, but no heavenly Father. Without Jesus Christ the Muslims cannot come home to the Father. Jesus said, "I am the way and the truth and the life. No one come to the Father except through me" (John 14:6).

Johan Tangelder is pastor of the Christian Reformed Church in Strathroy, Ont.

Cinema Summaries

Marian Van Til

Fletch

Rated Parental Guidance

Stars Chevy Chase, Dana Wheeler-Nicholson, Joe Don Baker, Richard Libertini
Directed by Michael Ritchie

Fletch is comedian Chevy Chase's latest vehicle for humour. Unlike some of Chase's previous cinematic attempts at humour, *Fletch* presents genuinely funny moments without insulting others or reverting to juvenile antics that insult the intelligence of any viewer beyond the age of ten.

"Fletch" is a big-city newspaper reporter who investigates and gets hopelessly entangled (of course) with questionable characters (including cops and business executives) who are running a major drug smuggling operation.

He changes his identity regularly but ingeniously in order to both stay on the trail of the criminals and to avoid those who mustn't know he's a reporter.

Fletch is not intended to "teach" or "enlighten." Beyond the intermittent funny lines and clever disguises there is little to sink one's teeth into. But taken on its own terms as a medium for Chase's humour, it succeeds. To discerning Christian viewers, however, it is rather like carnival cotton candy — all fluff and no substance.

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Education

Henry de Jong — page editor

Semper reformandus est

A study of teachers in California, dealing with growth states and appetites for inservice education, reveals ... classifications of teachers based on their responses to proposals for change. Conducted by Joyce, Bush and McKibbin (1982), the study categorizes teachers as either Omnivores, Active Consumers, Passive Consumers, The Entrenched, or The Withdrawn.

Teachers defined as Omnivores are those who generate change themselves, and exploit opportunities to change what has been created

for them.

Active Consumers adapt readily to change.

Passive Consumers do not seek change, but can be influenced to change by an energizing environment, or the efforts of an enthusiastic colleague.

Teachers in the Entrenched classification are likely to oppose change that challenges their current practices, and opt out of activities that threaten their sense of security.

Withdrawn types are operating at such a low level of psychological survival that it is difficult to involve them in any

activities, formal or informal, relating to educational change.

from Teacher Evaluation in Secondary Schools, Alberta Education, June 1984, p. 11 as quoted in Prairie Patchwork.

Did you know...?

Teachers often do not look forward to marking sets of tests. But once in a while a student's mastery of the material combined with a sense of style adds a delightful touch to the enterprise. In a recent Grade 8 history test, one student provided the following answer to this question: Describe the controversy and events surrounding the invention of the radio.

"The radio was invented by Fessenden, not Marconi. Marconi thought waves were like a rifle shot — spreading in all directions. Fessenden was where it's at. He wasn't bogus like Marconi. He knew waves were like ripples in water and that they could go through walls. Marconi may have sent an "S" across the ocean, but he did not transmit a voice. Fessenden did. It's too bad people didn't recognize the inventor of radio. Did I mention that Fessenden helped Edison? Yes, Edison, the great American who invented the lightbulb. Where would we be without him? We'd all be watching TV by candlelight."

from the Trinity Christian School (Burlington, Ont.) Newsletter

Alberta Education Gallup Poll findings

Henry de Jong

In May of 1984, The Canadian Gallup Poll Ltd. presented a Gallup Poll study to the Ministry of Education in Alberta (Alberta Education). The poll dealt with the attitudes of Albertans towards education and with their perceptions of the cost of education, of Grade 12 diploma and exam issues, of school administration and curricula, and of private schools.

The last of these subjects should be of special interest to Christian school supporters. The relevant Gallup Poll findings are summarized in the accompanying table and graph.

Also of interest is the fact that 25 % of Albertans are dissatisfied with the job done by their neighbourhood public

schools, and that 73 % think that the re-introduction of grade 12 compulsory exams will result in a better assessment of student achievement.

Support for private schools

93 % feel parents should have the right to choose the type of school their children attend. 77 % feel parents should be allowed to direct their education tax dollars to the private school of their choice. 57 % feel private schools should be eligible for provincial funding. 13 % prefer private schools, given equal funding for all schools. 3 % actually have children in private schools.

Chalkmarks

Cabbage Patch Kids

I was asked on behalf of the Board of the Huron Chr. Sec. School Society to write an article for the *Link*. What qualifications does a vegetable farmer have to write an article about Christian Education? After giving it much thought, I'd like to compare cauliflower plants to people.

Seeds are generally started on a germinating bed or hot bed and require very specialized care to ensure even germination. These could be the babies or very small children who need the tender loving care of a family and especially the mother. I'd like to think of the family as the individual that runs the greenhouse.

As the seeds germinate, the flats are moved to the greenhouse. They are sheltered there and are carefully watered and kept from drafts and the cold. I like to think of this as the elementary Christian school.

After about three-and-a-half to four weeks, the plants are usually left in the greenhouse but then they are hardened off. This is done by infrequent watering and leaving the doors of the greenhouse open so the plants can be exposed to the outside air and temperature. This hardening off period is done so the plants get used to climatic conditions before they are transplanted.

I like to think of this hardening off period as the time our students spend in a Christian Secondary School. They are encouraged to think for themselves and are exposed to other philosophies. They are "watered" by caring teachers when it looks like they are "wilting." But the teachers know that the "plants" will soon be transplanted to different stations in the world.

Once plants are transplanted, the farmer must not ignore them but spray for bugs, fertilize and weed them. These are our young people as they go to college or start working. They need a gentle reminder of their commitments to the Lord and they need the loving fellowship of the family of God.

As healthy plants mature, they don't need as much care. They crowd out the weeds and thrive on the sunshine and rain that nature provides. These are mature Christians, as they grow with the nourishment of the Word of God.

Finally, what variety are the plants? The variety determines the days to harvest. Some are 48 days, some are 90 days. Only the plant breeder knows that. When will we reach out ultimate goal of living in glory with our Lord? Only the Creator knows that. Are you ready for the harvest?

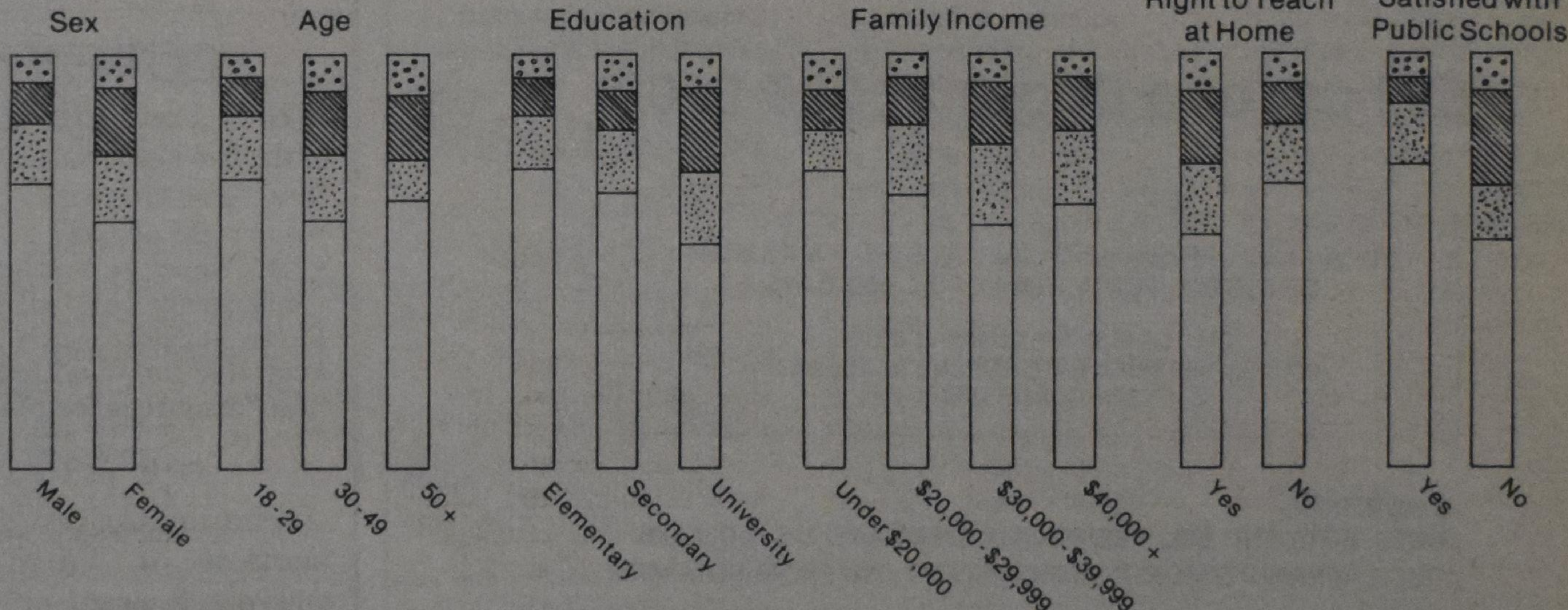
Bert Visscher,

Clinton and District Christian School "Link"

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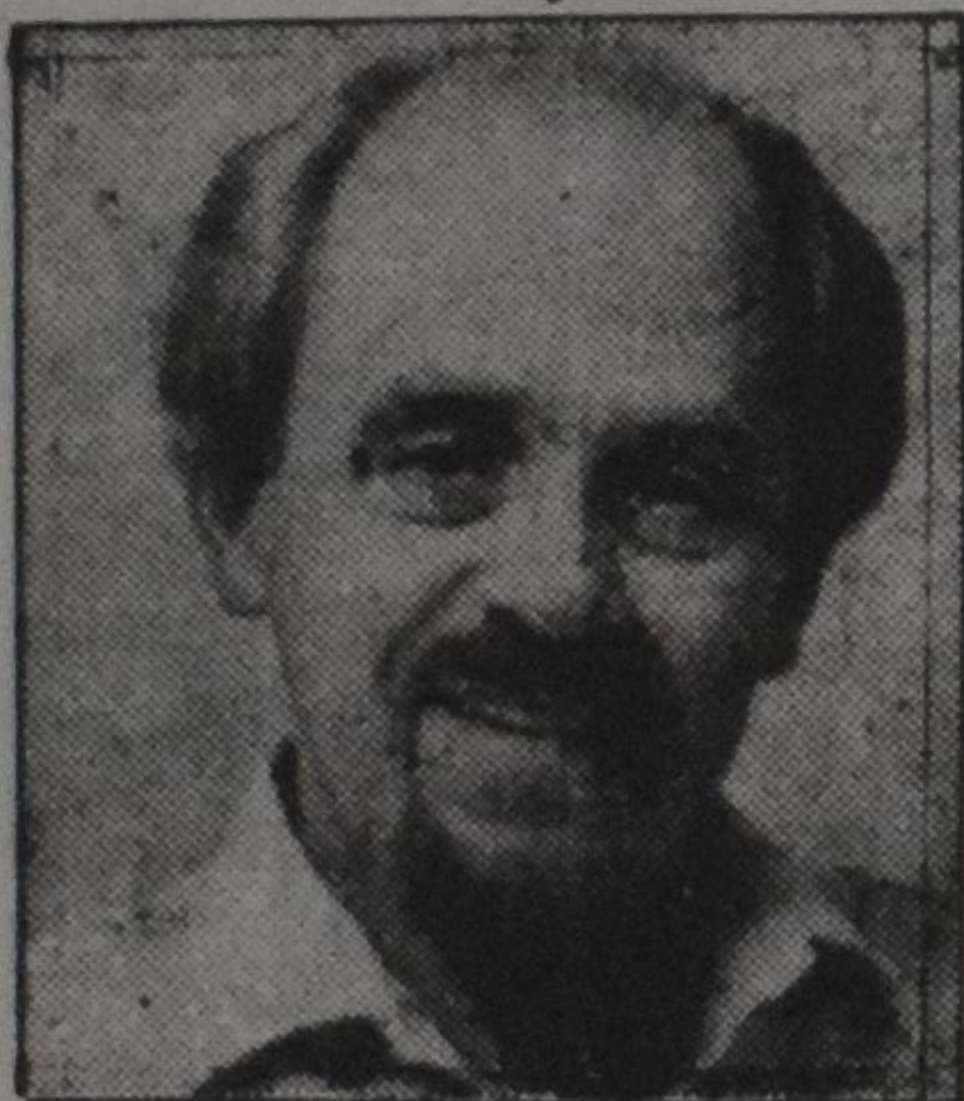
Freedom and friendship — keys to relating to our youth

Margaret Griffioen
Ben Vandezande

Earlier this spring, Ben Vandezande had the opportunity to interview Project Teen Canada co-author Don Posterski. Posterski shared some of his perceptions of adult-teenager relationships which came out of his experiences with the survey, his own family and his work with Inter-Varsity Christian Fellowship.

Adults have to begin to look at teenagers as truly human according to Posterski. "Even though a 16-year-old is not as full-orbed as a 20-year-old, that is not to say that a 16-year-old is somehow imperfect and incomplete. We will grant dignity to teenagers when we allow them to be what they are and accept it at their stage of development. If we relate to them as half-child, half-adult — therefore half-human — we will chase them away. But if we have some deep appreciation for them as they are, grant them full human status, solicit their opinions, express acceptance of them, that will alter our relationships with them."

If adults adopt a "hold my breath until they grow up" attitude towards teenagers,



Don Posterski

Posterski believes we will alienate, rather than bond with teenagers.

Positive freedom

Tied in with this, Posterski emphasizes the importance of granting freedom to youth. Too often, he maintains, we view freedom as a negative "prerogative to-do-whatever-you-please with whoever-you-

want." We should see freedom as a movement away from dependence to independence.

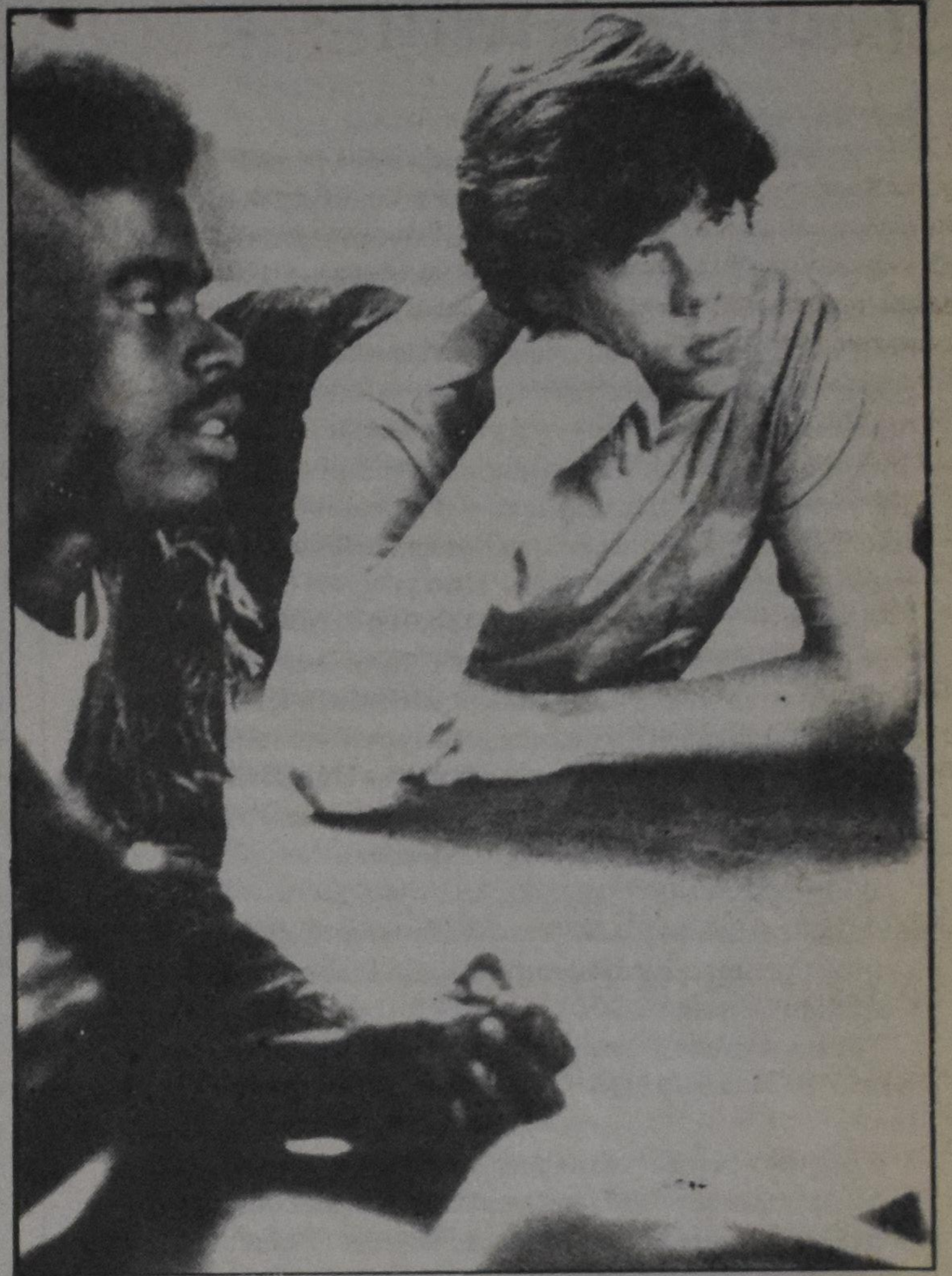
"Where young people do not find an environment that gives them room to come to their full potential and where there is not circumstances where they are allowed to emerge, you either have explosions or you simply have them orbiting away from adults and institutions into their own clusters or relationships," said Posterski.

"So why does a 17-year-old suddenly get up in the morning and announce 'I don't believe in God anymore, I'm not going to church.' I don't think that it's necessarily that they don't believe in God or they're not going to church. But somehow, their environment has been so coercive that they have not been given room to make some decisions and somehow be real people in those situations.

"You have the same patterns coming where adults, parents, have great expectations for academic achievement; and the pressure is so intense the teenager can express their independence by failing, by saying, 'I will choose my own destiny in this; I will not have this choice made for me.' So, a key for development is to give young people room to emerge."

Part of dealing with the emergence of young people is to accept the importance of friendship in a teenager's life, according to Posterski. He urges that rather than fighting the need for teenagers to spend a lot of time with their friends, that families attempt to include them in the family unit. For example, allowing a teenager to bring a friend along on a family outing.

Freedom and friendship are two tools which Posterski sees can be used by the Church to witness to teenagers. With teenagers (and adults) striving for independence (autonomy) initially, makes movement towards God seem like giving up freedom. We must show the freedom that results from a faith commitment. We must also present the Gospel as a relationship, a friendship. This is a way to show the Christian faith as capable of meeting the needs of youth.



Perennial parenthood

... continued from page 1.

He quotes an elderly man in his book who complains, "My mother never forgave me for reaching puberty."

"Perennial parenthood" is the label Bibby has given to this phenomenon.

Need for freedom

He said some parental attitudes are apparent from the moment a three-or-four-year-old picks up a glass from a coffee table. The adult who yanks it away before the child can prove whether he can hold it is probably establishing a lifelong pattern.

Bibby said the value that teenagers place on their freedom and individuality is apparent from a survey he coordinated during 1983-84, and upon which his book is based.

With \$40,000 from the federal Secretary of State, he developed a questionnaire that was distributed to 175 high schools across Canada. It posed more than 300 questions to 3,600 youths between 15 and 19. (see box this page).

Bibby learned that the polled teenagers got significantly more enjoyment out of relationships with friends (75 percent) than they did with parents (41 percent).

Many adults expect to be low on their kids' priority list, he said, but they don't have to be if they start recognizing their own insecurities and the role those feelings play in dealing with their children.

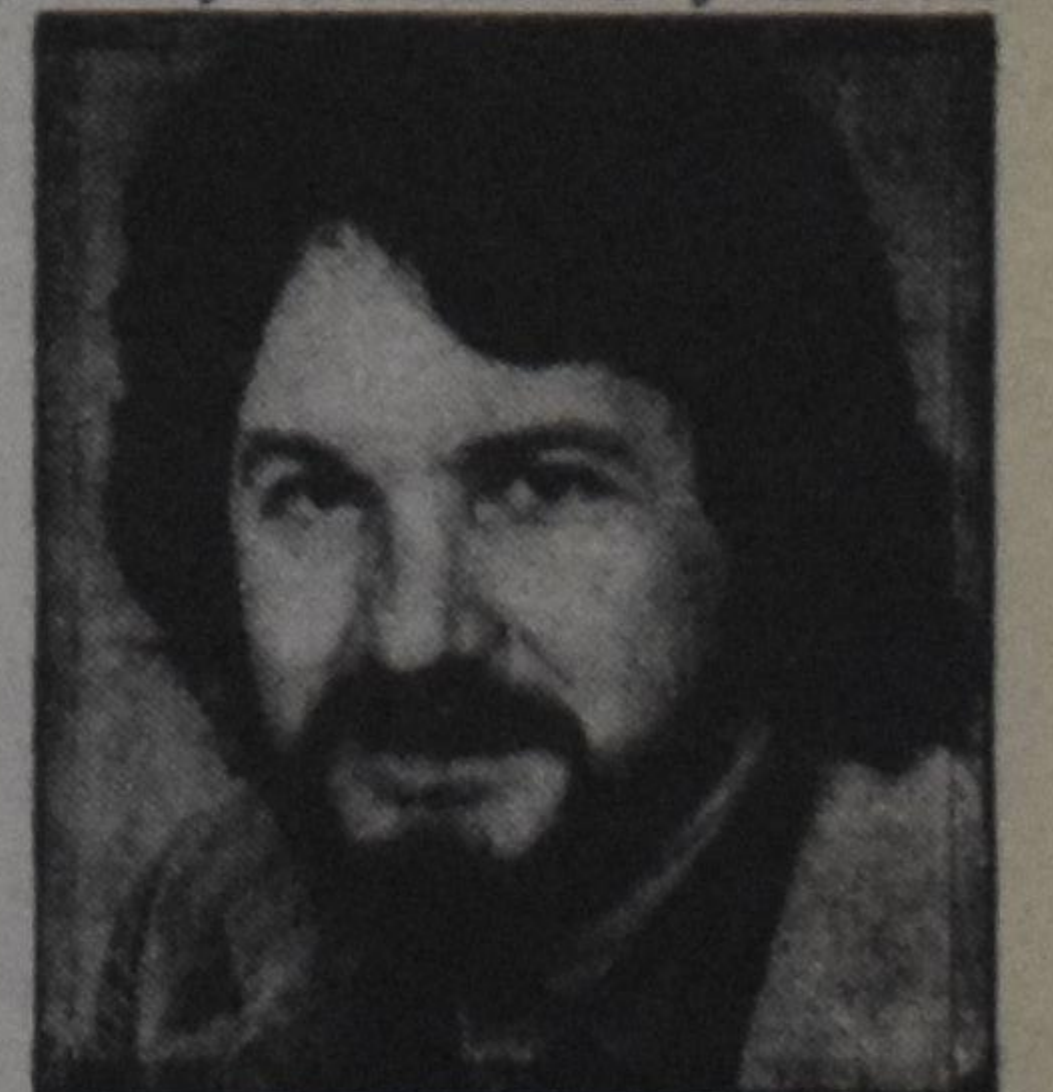
The survey also indicates most teens (72 percent) get immense satisfaction from music — an activity where they are in control and where they

can "tune out" the adult world, Bibby said.

Seen in a different light, "Kids' messy rooms really has little to do with messy rooms and everything to do with privacy and freedom."

Youth have morals

Many adults would probably be surprised to learn the survey indicates alcohol, cigarettes and drugs are low on teenagers' priority list. But Bibby said it is



Reginald Bibby

another indication most kids are pretty level-headed.

The survey suggests 80 percent of Canada's teenagers favour sex before marriage if the couple are in love, while only 74 percent of adults held the same view in a 1982 study. But it also indicates only 12 percent of teens endorse extra-marital sex compared with 21 percent of adults.

"Every generation has the great fear that all hell is breaking loose in the next generation."

Bibby said adults would find out just how wrong that assumption is if they talked more with their children and showed greater respect for them as individuals. He urges parents to express their own insecurities, and work from there.

Project Teen Canada

Margaret Griffioen

Many articles in this issue refer to a survey entitled *Project Teen Canada*. This is a survey that was conducted in 1984 by Inter-Varsity Christian Fellowship Director, Don Posterski and Professor Reginald Bibby, a sociologist at Lethbridge University (Interviews with both these men are in this issue).

The survey focused on teens age 14 to 19 and was designed to provide a comprehensive profile of young people's attitudes, values, beliefs, outlook, expectations and behaviour. 3,600 students from 155 public, private and separate schools across Canada answered the survey and it is considered to be more accurate (approximately within three percentage points, 19 surveys in 20) than Gallup Polls (accurate within four percentage points, 19 times out of 20). It had a 72 percent return rate, considered very high.

This survey is of special interest to Christians. It was conducted by Christians and the over 300 questions included many on religious beliefs and moral values. A real message comes through to the Church from the teenagers (see article by Herb de Ruyter on page 11).

Two books have been published as a result of this survey, *The Emerging Generation, an Inside Look at Canada's Teenagers* by Posterski and Bibby and *Friendship, a Window on Ministry to Youth* by Posterski.

The Emerging Generation discusses the whole Project Teen Canada survey, breaking it down into manageable sections with easy to read graphs to illustrate the results. Many comments by teenagers included in this book help make even clearer the message that teens want to know they count and are accepted as total humans.

Friendship looks at the fact that friendships are valued extremely high (higher even than families) by today's teens. This book looks at possible reasons for this and how the Church can use this in terms of its ministry to and with youth.

Both books are highly recommended for parents, teachers, youth leaders and teenagers themselves.

Youth and faith

Jeff Adams

LETHBRIDGE — A Nationwide study of teenage attitudes indicates young people are more likely than their parents to believe in God, but less likely to attend church.

Reginald Bibby, a University of Lethbridge sociology professor who coordinated the survey and has co-authored a book on his findings, says most teens aren't regular churchgoers because they don't like the authoritative nature of organized religion. Bibby said young people are emerging intellectually, making them question traditional values. They want people around them — their parents and their teachers — plus institutions such as churches to answer their questions and hear their views.

He said they have a tough time relating to religious organizations that sternly tell them "this is fact."

An Edmonton-born Baptist who attended a Kentucky seminary, Bibby isn't a member of any denomination today. But he is a research consultant to both the United Church and Anglican Church of Canada, and continues to have "friendly ties with several religious leaders."

Bibby joined Don Posterski, a Toronto youth consultant and Ontario head of Inter-Varsity Christian Fellowship, in writing the *Emerging Generation — An Inside Look at Canadian Teenagers*.

The book is based on information collected during 1983-84 at 175 Canadian high schools from 3,600 students aged 14 to 19.

Eighty-six percent of the youths said they believe God exists, compared with 71 percent of adults. But only 25 percent of the teens attend church, whereas 28 percent of the adults are taking up a pew.

One in five of the teens surveyed said they pray privately. Only one in 29 reads the bible, but one in four reads their horoscope.

The Church and youth needs

Herb de Ruyter

"What can we do with our young people this season?" This is often one of the questions asked in a consistory meeting or education committee sometime in the summer. It is a question filled with honesty, frustration, dedication and perplexity. The one asking the question has an honest desire to do something or at least, to see something done with and for the youth, and that honest desire quite often comes out of frustrated events in the past. The Church has a real sense of dedication to her youth but is often frustrated in that dedication because she doesn't understand her youth and the time in which her youth are growing up.

The Project Teen Canada survey should come as a breath of fresh air for the Church. It gives the youth's answers to some very basic questions. It's not what adults think the youth are thinking, but, what the youth themselves are thinking. This survey should be studied closely by any church that is seriously discussing the question, "What can we do with our youth this season?"

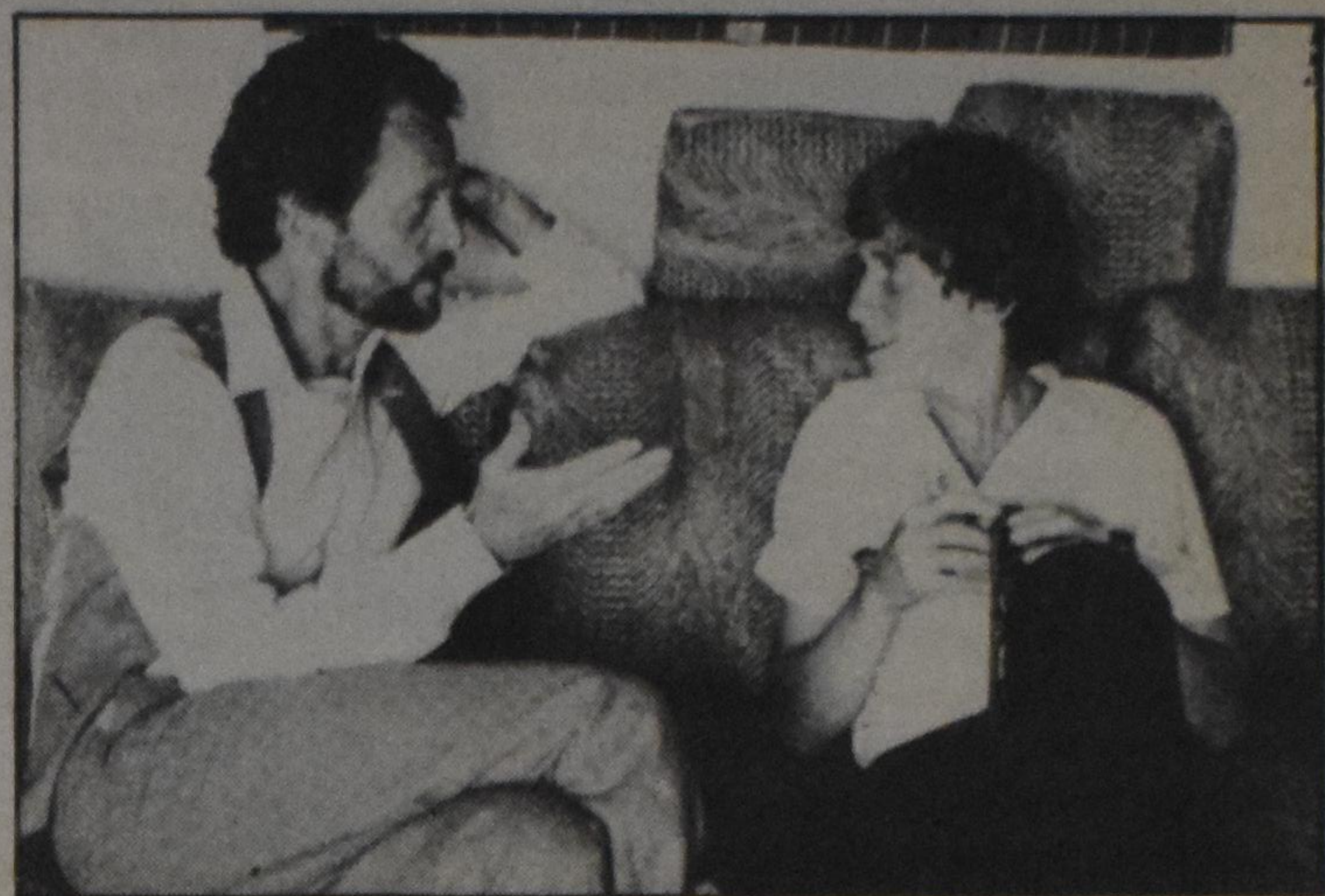
The Church struggles with ministry to and with youth. In

the last 10-15 years it has gone all the way from young people's leading themselves, to young people's sponsors, to youth elders, to a youth council, to the calling of a specially trained person to lead us in our youth ministries. It doesn't matter at what point you and your church are; the information in this survey can greatly benefit you.

What the survey indicates

Don Posterski, Associate Director of Project Teen

programming of our youth ministries not only look at and evaluate those activities in the light of Scripture, but then, where necessary, provide alternatives to that sub-culture. Our Young People's Societies, Teen Clubs, and Young Adult Programs should not only be places of discussion and retreat, but should also be places that provide options. It is true that there are many things in our society with which we would not want to have our youth involved, but to simply declare these out-of-bounds or



"Young people today are more or less reflecting attitudes either passed on to them or developed as a reaction as to what is going on around them."

Canada, begins the report by making some key statements. He calls young people "mirrors on the wall of adult society," and denounces the questioning accusation, "what is this generation coming to?" That question has been asked of me on many occasions, usually by people who fail to see and understand the complexity of the world around us and the attempts of youth to live in a world not so much destined by them as inherited by them.

Young people today, in 1985, are more or less reflecting attitudes either passed on to them or developed as a reaction to what is going on around them. They are not so much the leaders of our societies' attitudes and practices as we have been told in the past. The business and advertising world leads them in their buying and spending habits, just as we are led, as adults. Young people are followers just as much as they are leaders. One of the concerns of the church ought to be what they are giving the young people to follow, to pattern their living after. As we move more and more towards adult participation in our youth ministries let's be aware of what kind of models we are placing in front of our youth.

As Christians, our concern is to bring our youth to a full understanding and awareness of Jesus Christ as Saviour and Lord in their own lives and in the whole of creation. That lays on us the responsibility of doing more than simply rejecting or denouncing their sub-culture and its activities. It is essential that the

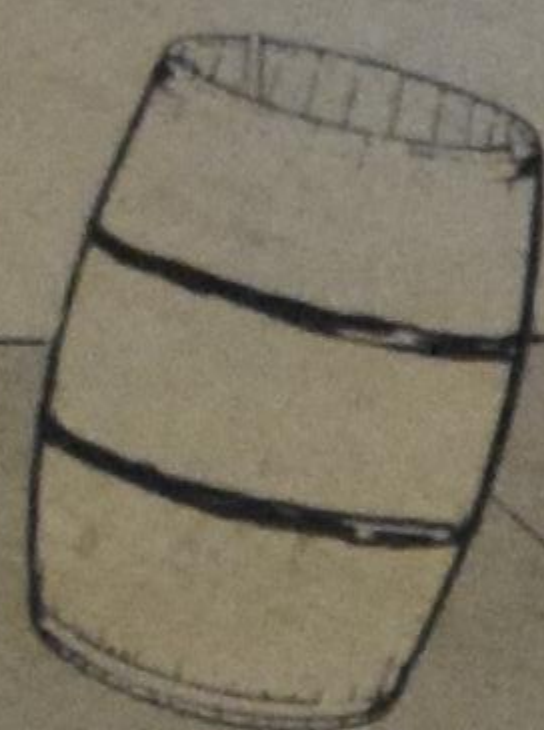
off-limits is not the answer. Our programs should also provide alternatives to these off-limit areas, guiding our youth to a complete expression of their commitment to Christ in all areas of life. That would mean, for example: the inclusion of a study of music in a youth program, not just a denouncing of today's rock music, but a teaching of principles that can be used by the youth themselves in evaluating "their music."

Youth and faith

The report suggests that more young people "believe" than adults and that the young people's belief is stronger. However, "in the realm of religious practices, teenagers are less enthusiastic than adults." "An alarming trend among young people relates to the pattern of their church attendance. The older they become, the less they participate in church life." This of course, is one of the major reasons for the rise and development of Youth Ministry in the last number of years.

Young people live in the here and now. The present is what's important to them. The Church and religion has to meet that need. It has to be relevant and contemporary in order for it to remain an important part of their lives and that means more than just Young People's Society meetings and outings and occasional "youth service." The Church must incorporate the youth into her whole life. The youth are not

Continued on page 11 ...



Barrels of fun and ideas

Margaret Griffioen

The ideas found in the Barrels of Fun in this issue come from Youth Specialties Ministries (YSM). Earlier this spring I attended their Youth Workers Seminar in Toronto, Ontario, where I heard these and many other great youth ministry ideas.

YSM is an interdenominational organization which provides Christian youth workers with resources and training, enabling them to more effectively minister to youth.

Based in San Diego, California, Youth Specialties is led by a team of individuals who have a lengthy and varied background in youth work. Presently, over 70,000 youth ministries throughout the United States and Canada receive resources and services from YSM.

One part of YSM are the Youth Worker's Seminars held annually in over 40 cities in Canada and the US which provide youth ministers and group leaders with an opportunity to gain fresh insight into their work and gather new ideas for their groups.

YSM also publishes a variety of books and resources including: the *Ideas* series, a periodical encyclopedia of youth programming ideas. These are sent in by youth groups who have tried them and found them successful. They include social activities, ways to have meaningful and active discussions, Bible study ideas, fund raising suggestions, etc.; anything a youth group is involved with.

The *Resource Directory of Youth Workers* is an exhaustive list of the names and addresses of sources of youth ministry material, also published by YSM. They publish a quarterly, *Youthworker Journal* which is devoted exclusively to the personal and professional needs of the youth minister, as well as many other resource and fun books for youth groups.

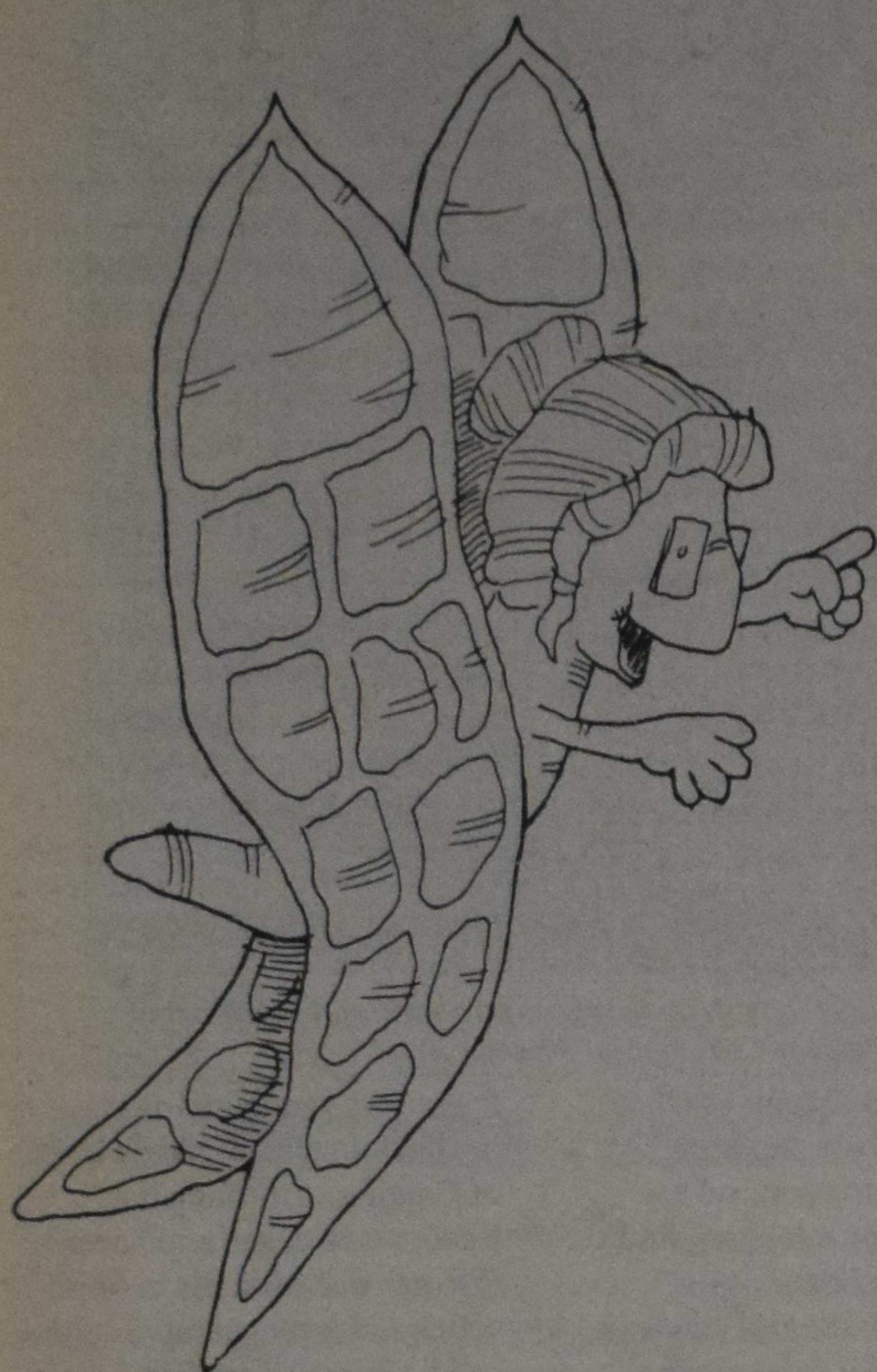
Another activity sponsored by YSM is The

National Youth Workers Convention which is a four-day conference held in the fall of each year in two separate locations. Each year, nearly 2,000 ministers, youth ministers and lay people attend the conventions which feature 30 to 50 highly respected youth ministry experts who host workshops and general sessions. YSM also sponsors Grow For It: The National High School Seminar for Spiritual Growth. This one-day experience (designed for high school students and their leaders from churches and youth organizations) focuses on many key issues facing today's high school age youth and is presented in 26 cities in Canada and the US.

Youth Specialties was created in 1969 by Wayne Rice and Mike Yaconelli. Both men served several years with *Youth for Christ* on the local and national levels, and were instrumental in the early development of the *Campus Life Ministry*. Mike has served as a youth director in both Baptist and Presbyterian churches. Wayne has directed the youth program for several Nazarene churches, and has been a consultant on youth work for the Church of the Nazarene on a national level. Both men continue to have active personal ministries today through their work on college campuses and conference-speaking engagements. These two men, together with Tic Long (President of YSM) combine their skills in speaking, teaching, writing and the administration of YSM.

To staff the over 70 youth ministry events which are annually sponsored by YSM, the organization makes use of the creativity and expertise of several associate staff members. These full-time youth workers share current ministry skills and methods which have been tried and proven in their own churches and youth organizations.

We hope you will enjoy the sampling of YSM ideas in our *Barrels of Fun*.



Catherine Caterpillar

by Calvin Miller
Illustration by Marc Harrison

From When the Aardvark Parked on the Ark by Calvin Miller, Copyright (c) 1984 by Calvin Miller. Used with permission from Harper & Row, Publishers, Inc., San Francisco.

Mother caterpillar turned to her daughter one day
And said, "My sweet Catherine, I'm going away
And I cannot come back — I'm sorry to say."
She clipped the last threads on her bright new cocoon

And then turned to Catherine again,
"Well, Cathy, I'm going in now —
Are you sure you quite understand,
Can you spin the webbing and knit the silk threads
And fleece the insides of your own little pod?"
"Yes, Mother, I can," said Catherine Caterpillar.
"I've woven the uprights, just as you said
And tied off three hundred and seventy threads.
I am sure that before the birth of the moon
I'll be more than prepared for my own cocoon."
They kissed goodbye on a dried milkpod twig
And the old woolly worm adjusted her wig
And crawled on into her vacant cocoon.
Catherine was scared, "Is it true I will lose all my legs..."

"Yes, Catherine, almost — you get to keep six."
"Only six — oh, what then?"

Her mother knitted the last thirty threads
And answered her from her own downy bed.
"Catherine, you'll never walk, ever again!"
She pulled the last threads and closed her cocoon
and was gone.

Cathy spent thirteen days weaving and webbing,
Packing in fleece and cutting the threads.
When the day at last came to enter her pod,
Catherine looked sadly down at her two hundred legs
And spoke very sharply to God:

"God, this is Catherine Caterpillar
I don't mean to gripe, but you haven't been fair,
And I haven't got long now to talk.
Already I feel a frost in the air.
But God, it's like this, I've two hundred legs
And while it's an effort to climb up a stalk,
I enjoy so much just crawling along
And taking a nice autumn walk.
Please God, if you don't mind, could I keep my legs?"

But God only smiled and pulled out the moon
While Catherine looked down at her two hundred legs
And stomped her way into her fleecy cocoon.
For a hundred and seventy days the frost gathered.
God smiled as snowflakes piled high on the thread
And Catherine slept warm in her soft fleecy bed.

'Til in May God came rapping on Catherine's cocoon.
"It's terribly dark," said Catherine in fright,
"I must clip these threads and let in some light."
She chewed through the webbing and cut the silk threads

And crawled out and stretched, then suddenly thought

As she looked at her bed,
"My legs are gone ... Oh, what will I do? I cannot go far."

She looked and saw a winged creature who
Landed in splendor on the old milkpod twig.
"Catherine Caterpillar, the morning is bright!"
"Mother, it's you! I've lost all my legs, I think I will die."

"Nonsense; you're at the beginning of life —
You're not going to die.
You're through crawling, dear Catherine, look up at The Sky!

When God takes our legs he expects us to fly."
Catherine looked back at the weathered cocoon and
Tried her new wings, they both rose and flew.

"I never knew, Mother, that skies were so blue."

"Stretch out your wings and float on the wind
And tell me, do you want to be what you've been,
And crawl in the dust and have legs once again?"

"Oh Mother, I'm flying! Today all is sky!
And surely God's watching as we flutter by.
He watches the winters and guards the cocoons
And smiles while the snow falls beneath icy moons.
He laughs at our fears while the winter wind sings,
And wakes us to fly on filagreed wings."



knowledge of our Lord and Saviour, Jesus Christ.

Herb de Ruyter is Associate Pastor of the Calvin Christian Reformed Church in Ottawa, Ontario. His areas of responsibility lie in youth, education, and evangelism.

The Church and youth needs

... continued from page 10.
just the "church of tomorrow." They are very much a part of the church today! They are not minature people. They are people, young people, with ideas and needs. The Church must listen to those ideas and meet those needs, and more often than not, that can be done within the realm of the already established youth group and committee structure of the Church.

The Christian Reformed Church's Young Calvinist Federation (YCF) has, for a long time already, brought forward a three-pronged vision for youth programming that doesn't need to be altered to meet today's needs of youth. They have said, that each youth group should have at its base, the three goals of "faith, fellowship and service." According to the survey, youth very much look to their peers for values and enjoyment. The value of friendship was rated much higher than the value of family life. Youth attract youth, and particularly where youth are discussing and growing together in learning

how to cope and live in today's world, more youth will respond.

Today's youth are not afraid to challenge one another or to be challenged. But they want that to occur within the realm, within the setting of friendship. Possibly our youth groups could take on more of a club setting, a place where within the bounds of friendship faith can be fostered, fellowship enriched, and service opportunities explored and realized.

In order for that to happen, youth themselves must be enabled to set the agenda and structures of *their* groups. The youth group sponsors or "adult friends" should be able to give guidance (where necessary) but above all should be able to listen to the youth and their ideas. Particular attention should be paid to the third area of the three mentioned above, service. Young Peoples' disinterest in the Church grows as they grow older mainly because they don't see the Church struggling with the issues as they see them. A service-oriented-program

will make study and discussion necessary so that they can be better equipped to answer and respond to the needs and problems around them.

Youth not so different from adults

This survey leads us as a Church to explore more carefully the so-called "world of the youth." It is the same world which we live in as adults. I would guess that to a greater degree, the same problems and areas of concern mark this survey as would mark a survey of adults. Young people want to be included in discussions and decisions that will chart the course for the next numbers of years. They feel "that adults consider them to be half human until they reach the magic age of 21." They realize that with any age category of society there are always the few that radically break from the mold and create trauma and difficulties, but "not all teenagers should be grouped together. Not all of us go out and get drunk every weekend or get abortions." I think Mr. Don Posterski

summed it up best when he said, "We need to dignify adolescence. Teenagers need advocates more than they need critics." Our churches have made a beginning. Let's continue ... listening to and ministering with ... our youth ... so that they and we too may grow up into the grace and

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Magazines meeting youth needs

Margaret Griffioen

Do young people read magazines? If store shelves are any indication of magazine markets, then the answer is yes. Magazines geared for teenagers are too numerous to list. They range in topic from those for every musical taste to magazines dealing exclusively with fashion.

Why are these magazines so popular with our youth? The answer may lie in the fact that they discuss what's of interest to youth — clothes, music, sex, friends, fads, school hassles, etc. As Christians we probably do not agree with the perspective that most of these secular magazines present our youth, but are there alternative Christian magazines? Are there magazines that are geared for youth, don't take on a condescending attitude, are not always preachy and not afraid to tackle, honestly, sensitive

issues? Yes, there are. Let's take a look at three of these.

Insight

Many of our readers are familiar with this magazine published by the Young Calvinist Federation of the Christian Reformed Church. Published ten times each year, *Insight* is a colourful magazine providing articles dealing with many aspects of teenage life. One popular feature is the Write On column, where teens can share their problems and receive advice from Christian counsellors. *Insight* is open to receiving material from young people. (see article by *Insight* editor, John Knight below).

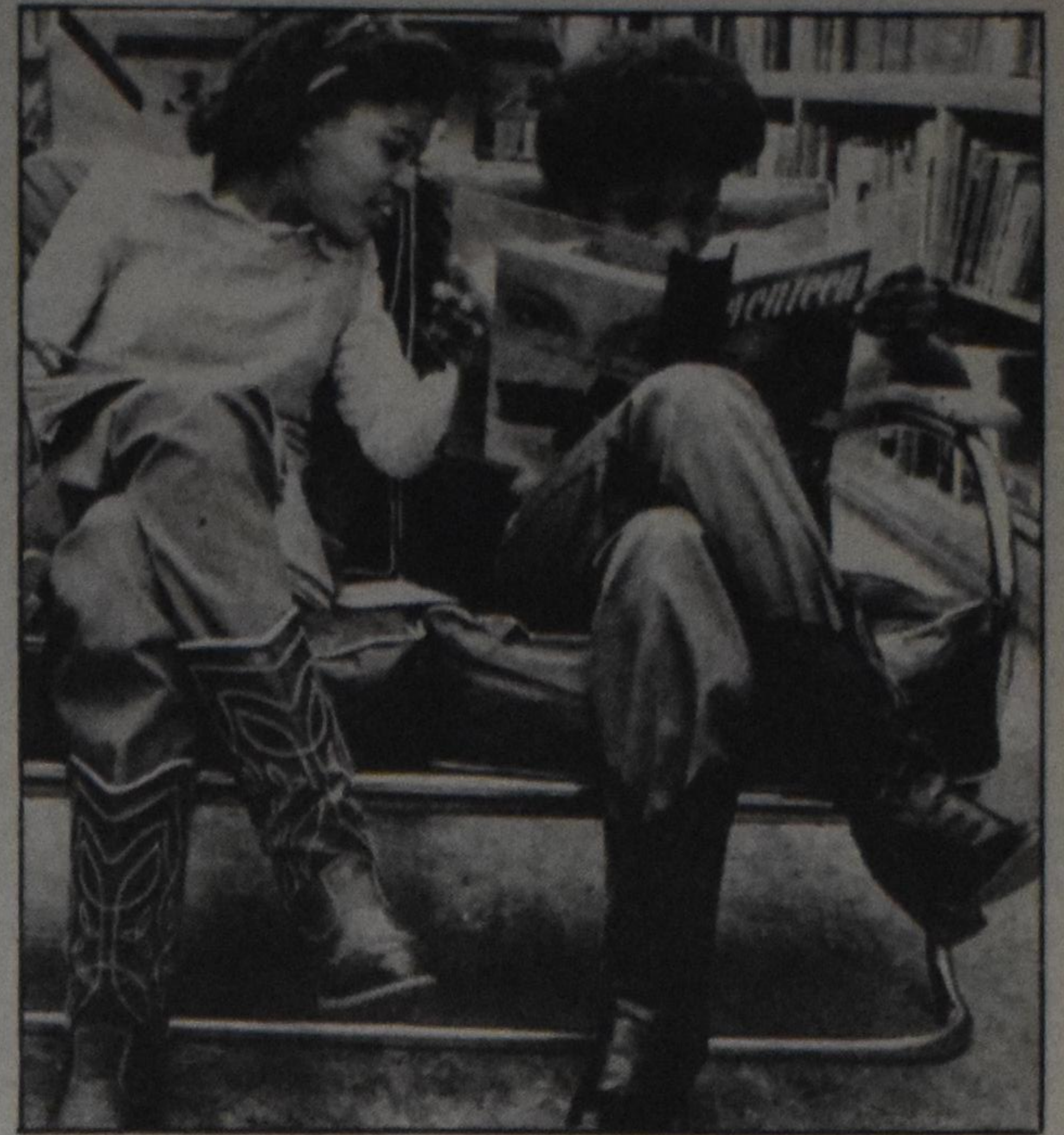
Group Magazine

This magazine is published in the United States by Thom Shultz publications in Loveland Colorado, eight

times a year and has a unique approach. It is geared to youth leaders with a special section for youth called *For Members Only*. This section can be ordered as a separate edition, although much in the leaders section would be of value and interest for the members also.

The magazine is interdenominational, full colour and makes very interesting reading. The editors are obviously not afraid to tackle any topic. One issue dealt with the problems sometimes faced by youth leaders in their relationship with the senior pastor. Another issue discussed what leaders could do (or should not do) in dealing with members they discover are being abused. One issue talked about dealing with problems that might arise when some members start dating, either other members or people outside the group.

The *For Members Only*



"... we probably do not agree with the attitudes that most of these secular magazines present ..."

section has had topics such as public speaking, sex and dating, leading your own group, family struggles, and relating to others.

The magazine also carries a lot of ideas for fund raising, socials, meaningful Bible studies and articles and other submissions from youth group members themselves.

The articles are well written, well illustrated, contemporary and thought provoking. Each issue (about 88 pages) is meaty and takes more than one night to digest. This magazine is recommended for older youth group members and leaders. The *For Members Only* edition is recommended for all members, especially if used in conjunction in the group setting. (see article by Thom Schultz, *Group* editor on page 15).

magazine, published quarterly by the Pentecostal Assemblies of Canada. Although the Pentecostal orientation comes through occasionally in some articles, this magazine is good, solid, Christian reading for any young person.

Again, every topic imaginable (even one on "zits"!) is covered in this magazine, and it, too, is full of social, fund raising and general youth group meeting ideas. Being a Canadian magazine, makes its resource suggestions more pertinent to youth groups in Canada than some of the American magazines.

One unique feature of this magazine is the pull-out, centre insert. Printed on a heavy stock of paper and hole-punched for a three-ring binder, this is an added 16-page Bible study section. Working with topics of concern to young people (or topics that should be of concern!), this section does in-

Continued on page 15...

Confessions of a youth magazine editor

John Knight

"Remember that thing you wrote in the September issue?"

"Yeah!"

"Here's some flack on it."

It was the first feedback I'd ever got on anything I'd written and it was ugly. Accusing me of communist sympathies, the writer so much as told me not to lead young readers astray, and took the editor to task for a similar sin.

The editor was Richard Postma, better known as "Uncle Dick," and the letter he gave me reacted to "A Real Gone Joint," a description of a coffeehouse in downtown Hamilton, next door to the office where I'd spent four years.

The twinkle in Mr. Postma's eyes welcomed me to the club of thick-skinned magazine people who learn to take criticism with a grain of salt.

Things haven't changed much since 1962, the year I first joined the Young Calvinist staff, except that today there are fewer people who suspect Communists under every table. People (and for us they are mostly adults) still criticize whenever we deal candidly with topics like sex, or review a controversial movie.

Insight magazine is quite tame compared to much that young people read, including Christian young people. *Insight's* roots as a house organ of the Young Calvinist Federation still show, even two or three years since the federation board decided to make it a Christian magazine for youth, without a lot of organizational news or study outlines. Old images don't

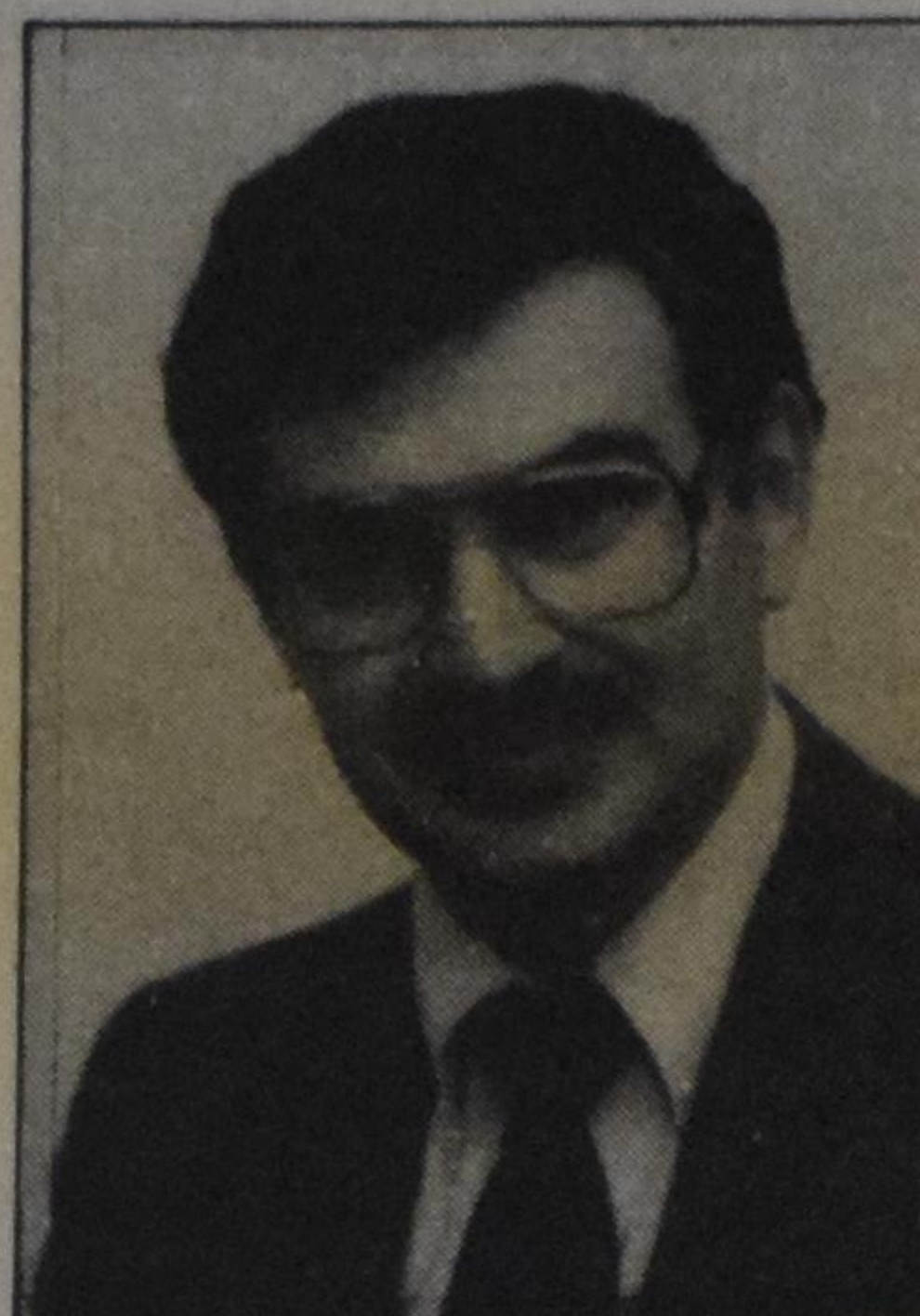
disappear overnight, nor do new ones catch on quickly. For instance, *Insight's* potential as a reach-out tool in teen evangelism is just now beginning to get recognized. But then, there are studies done that have shown that most readers of magazines (and that would include *Calvinist Contact*) have an image of them that's a year-and-a-half old. Putting out periodicals is a strange, unpredictable business.

My entry into magazine land

I got into it almost 23 years ago. Leaving Hamilton, Ont. turned out to be more traumatic than I expected. That's where our roots were, family, friends, a newly formed couples' club in church, colleagues at a large downtown office, the Hamilton Jaycees, and almost daily workouts at the YMCA.

Grand Rapids, Michigan, seemed dull, provincial and somewhat out of touch. So when I wrote "A Real Gone Joint," I hoped to show readers that there is a real world out there, where Christian decisions need to be made. Since Dutch Calvinists like to preach in their writing, I had drawn some moral lessons from a coffeehouse, where turtle-necked radicals with a beatnik past, spent their leisure time. At least to some readers it turned out to be a threatening piece.

The 60's and early 70's were healthy times for criticism. A lot of people got excited about issues, like the right and wrong of wars, how churches ought to



John Knight

use their money, and greater involvement for women and minorities. Not only did college students revolt, but Y.C. members would hold their own "church synod" at convention time and pass their decisions on to the "real" church.

Youth felt concern about the world they lived in and felt idealistic enough to tackle the big issues, because they also felt their input mattered. In 1979, at a convention in Oregon, Y.C. members hammered out a manifesto that was sent to each local church consistory. It was a cry for responsible stewardship of gifts and resources and spoke of hope in a better world.

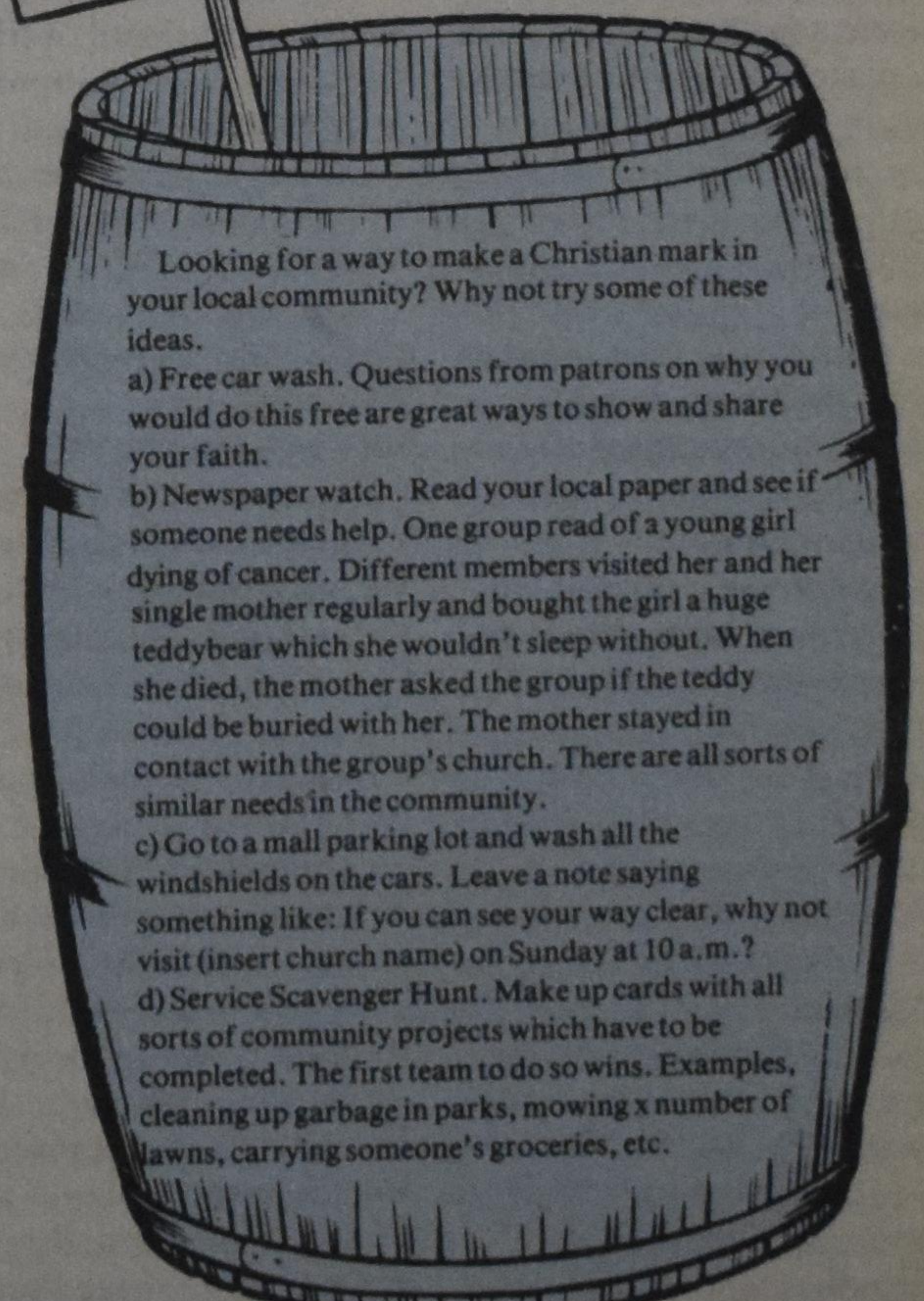
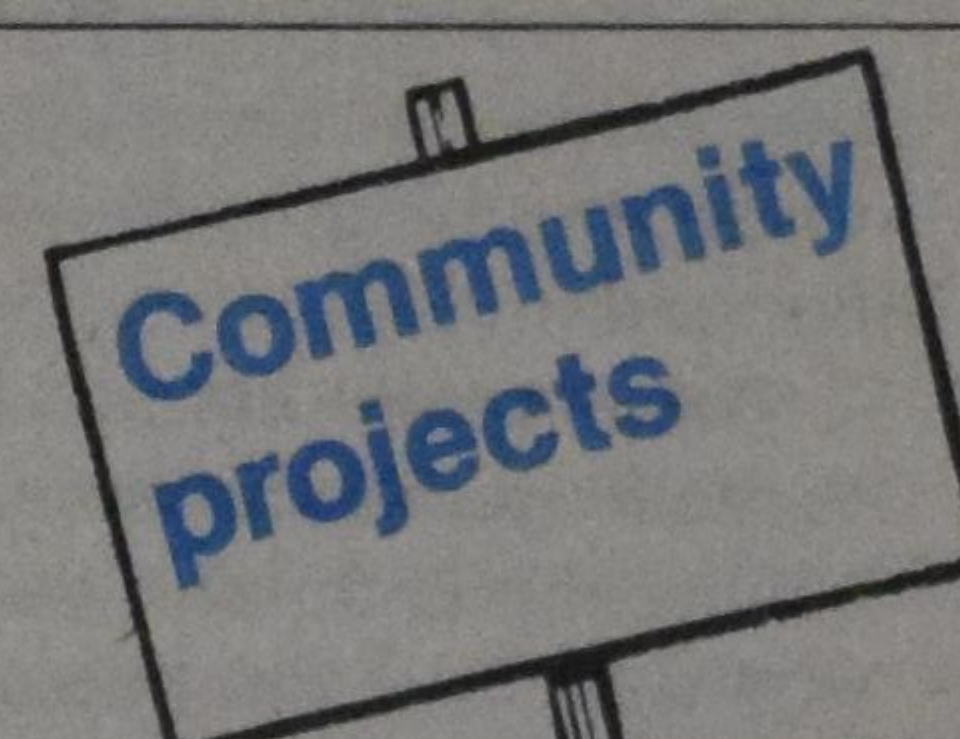
Looking back now, it seems that 1979 was the end of an era, and that the 1980's ushered in a generation more concerned with itself, and less with the hurts of the world. But I think that judgment isn't fair. Young people in 1985 have a lot of things on their mind, as this 16-year-old girl from Ontario wrote,

"Teens are expected to feel happy about themselves while enjoying their 'carefree' years. These years I find are hard, trying, and painful — it's basically growing up and

Continued on page 14 ...

Youth Profile Magazine

This is a Canadian, 36-page



Looking for a way to make a Christian mark in your local community? Why not try some of these ideas.

- Free car wash. Questions from patrons on why you would do this free are great ways to show and share your faith.
- Newspaper watch. Read your local paper and see if someone needs help. One group read of a young girl dying of cancer. Different members visited her and her single mother regularly and bought the girl a huge teddybear which she wouldn't sleep without. When she died, the mother asked the group if the teddy could be buried with her. The mother stayed in contact with the group's church. There are all sorts of similar needs in the community.
- Go to a mall parking lot and wash all the windshields on the cars. Leave a note saying something like: If you can see your way clear, why not visit (insert church name) on Sunday at 10 a.m.?
- Service Scavenger Hunt. Make up cards with all sorts of community projects which have to be completed. The first team to do so wins. Examples, cleaning up garbage in parks, mowing x number of lawns, carrying someone's groceries, etc.

Reflections of Press On to Glory

Shirley Janssen

"... Forgetting what is behind and straining to what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus ..."

These are the familiar yet beautiful words of Philippians 3:12-14, which were the main text for the Press On to Glory all Ontario Mini-convention. It was held on May 17-20 at the Sir Wilfred Laurier University, Waterloo; by an active, fun-loving bunch of Simcoe Leaguers and a crazy bunch of 14 on the Planning Committee. The following articles were prepared by three inspirational convention speakers, and some committed young people. Included are many insights, pictures and reflections, a mosaic of memories to cherish.

It is my prayer that as we reflect on Press On to Glory that we may strive to become truer reflections of Him. May God continue to work mightily in each of us as committed Christian young people, and may this same convention enthusiasm persevere as unitedly we Press On to Glory.

Shirley Janssen was Planning Committee Chairperson. She comes from Brownsville, Ontario, part of the Southwest League).

The convention comes together

Pete Ryzebol

This convention will always have a special place in my memory because I had the privilege of working on the Host League Committee. I was able to see the convention grow from just a theme which was Press On to Glory, to a weekend of praise, worship, learning and fellowship.

During the past year when the convention was taking shape we could tell we were not working alone, the Lord was helping us every step of the way. At our last Host League meeting before the convention some of us were a little worried and nervous, myself included,

about whether everything would come together at the convention. As the weekend unfolded we knew we need not

witness in music with us. One of the most special events of the convention for me was the Koininia time during



Homeward Bound showing that contemporary Christian music is better than most secular music

who attended the Sunday evening worship service will know what I mean. All this is not to say that perfection had been attained. Some things were of questionable value. Moreover, they should definitely strive to get more

The speakers respond

Conventioneers had the privilege of listening to and getting to know three excellent main speakers. These speakers agreed to share their feelings about Press on to Glory:

What I found so attractive about this convention, apart from the opportunity to serve, is the enthusiasm of the conventioneers. They do everything with gusto. They sing, they shout, they plan, play and compete, and even make fools of themselves with such energy, that it boggles the mind. Just to be with them gives you a boost.

It's hard to lay back at such a convention. They have this habit of hugging everyone they see. They peel the reluctant ones away from the walls and wrap them in a hug. Moreover, they go out of their way to share with others the reason for their joy. Over 250 of them went on a Sunday afternoon "Reach Out" to nursing homes etc. and on door-to-door calling. In addition to all of that they listen and remember what is said at the Mass Meeting. I was encouraged when on Monday afternoon, during the wrap up speech as I reviewed some concepts, that they had clearly remembered key items. It had sunk into

them. But above all else, they love to sing! Lead by Grace and Colleen Reinders, they sang old hymns and new songs



Conventioneers enjoying a Mass Meeting

based on Scripture texts. They explored new ways of bringing a "Sacrifice of Praise" unto the Lord, their Redeemer God. Their musical style may be slightly different but let me tell you, it is gripping and it is good. Those

sleep and to pop fewer firecrackers at night. They should also stick to water balloons as missiles and refrain from using nutritional material to gain vengeance. And my ears tell me that a significant reduction in the volume level of the bands wouldn't hurt either.

But when finally all is said and done, you have to acknowledge that they did a great thing. I would like to publicly thank them for letting me be a part of it, and to congratulate them for doing it so well. I would also like to encourage every member of Young Peoples to plan to attend next year's convention in Kingston.

Rev. W. Veenstra, Clarkson Chr. Ref. Church

It was my first time as a speaker at such a convention and, quite frankly, the thought of having to prepare two messages and a seminar, and then to speak to 600 young people in a meaningful way, Continued on page 14...

have worried because even though not everything went according to our plans, they went according to God's plan, and we know that He brings everything together for good.

There were many examples of God's blessings during the course of the convention. One was the singing led by Grace and Colleen Reinders during all the mass meetings and Sunday services. I also must mention the three main speakers: Pastors Bert Slofstra, Bill Veenstra and Henry Wildeboer, who all did such a fantastic job of explaining the theme to us during the convention. The young people were so absorbed in their messages that they did not notice that some of the speakers went on for nearly an hour.

Homeward Bound was the main band. This group of talented musicians showed us that Christian contemporary music is better than most secular music that the world has to offer.

There were many other people and events that contributed to making Press On to Glory a special time for all. I think of the Living Group leaders who led our discussions during the weekend, the sectional speakers who shed some light on a wide range of subjects from the perennial favorite Dating and Sex to such things as Capital Punishment and Rock Videos. Also there were a wide variety of bands who came in on Saturday and Sunday night to share their

the last mass meeting. This was a time where people had the opportunity to share with everybody something special that they learned or experienced during the convention. Many people told us how they had grown in the Lord or recommitted their lives to Him. But the best news of all came when a young man from Collingwood stood up and said that he had become a Christian during the convention. When everybody got up and gave him a standing ovation, I couldn't help but think about what Jesus said in Luke 15:7 that "... there is more joy in heaven over one sinner who repents than over 99 righteous persons who do not need to repent ..."

After this moving testimony by that new Christian I also thought that all the hours of meetings, miles travelled and work done by so many people during the past year to prepare this convention had all been worthwhile. After all, a convention is more than just a time to meet people of the opposite sex, although that is also important, or to get all the hugs you can, even though I enjoyed my share of hugs too; a convention is most importantly a great way to bring people closer to Christ and this past convention was a success at achieving that goal.

Pete was the host League Chairperson in the past year. He comes from Orangeville, Ontario and is a member of the Simcoe League.

Press on to Glory (Convention theme song)

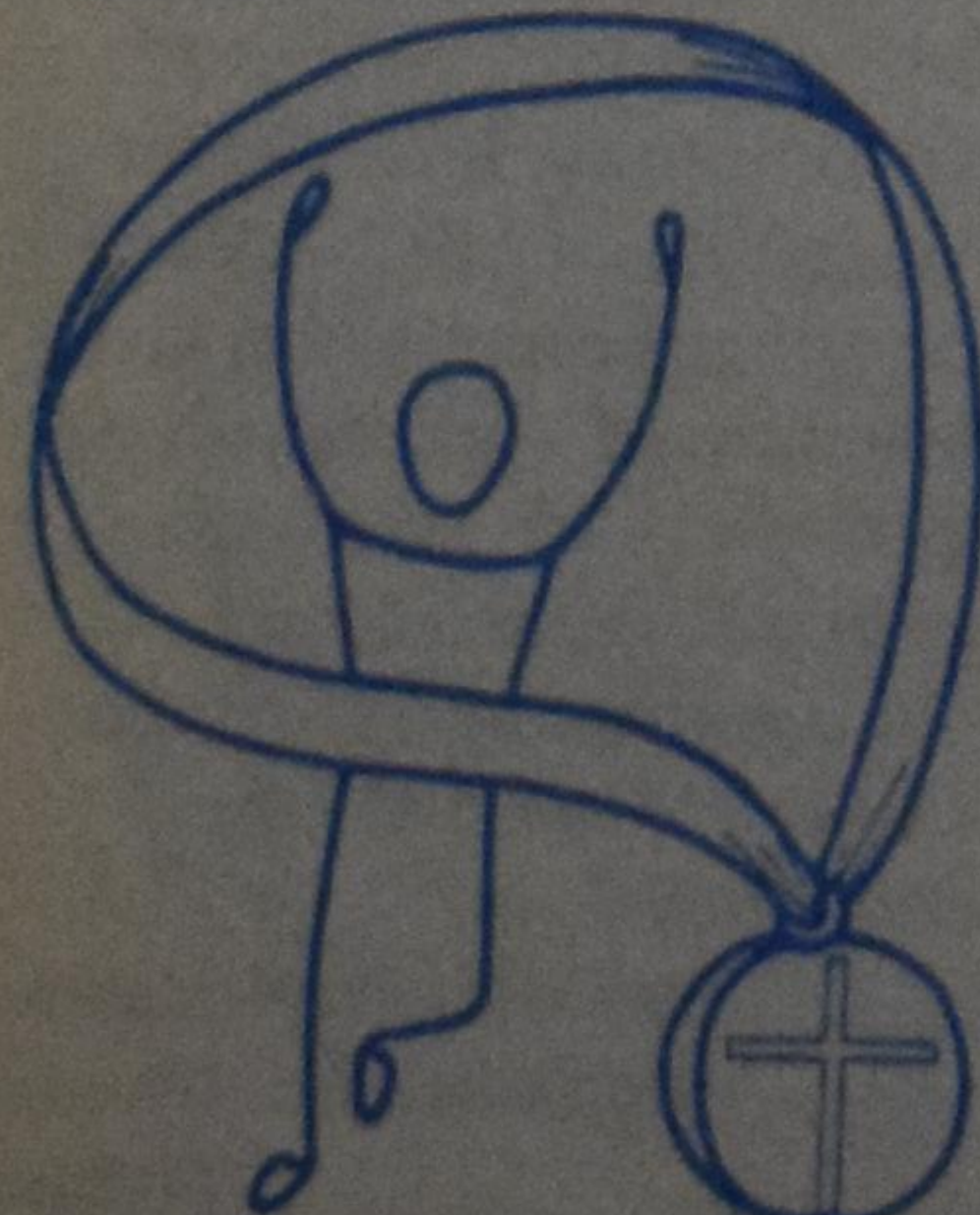
Chorus:
Press on to glory,
That's what I'm going to do,
With your word to guide me Lord,
On towards you;
Pressing on to glory,
To a victory true,
Lord in answer to your call,
Pressing on to meet you.

On the path that He has set
We are not alone,
For God will abide
With those who are His own.
By the strength we draw from Him,
We will go on;
Believers with one goal.
To meet the Son.

Chorus ...

The times that I have failed,
Are more than I can count,
But what's behind has been forgot,
I'll keep looking to the front.
A life of service for my King,
Is God's plan for me,
I will praise my God and Lord,
For life eternally.

Chorus ...



More convention stories on page 14

A conventioneer's experience

Brian Buys

Convention '85, Press On to Glory was a convention that will not soon be forgotten by the young people that attended it at Sir Wilfred Laurier University May 17-20.

It was a beautiful weekend in which we could certainly feel the Spirit: by learning and sharing in Living Groups to praising God in the mass meeting, to sports, to sharing of faith in Reach-Out, both door-to-door and institutional.

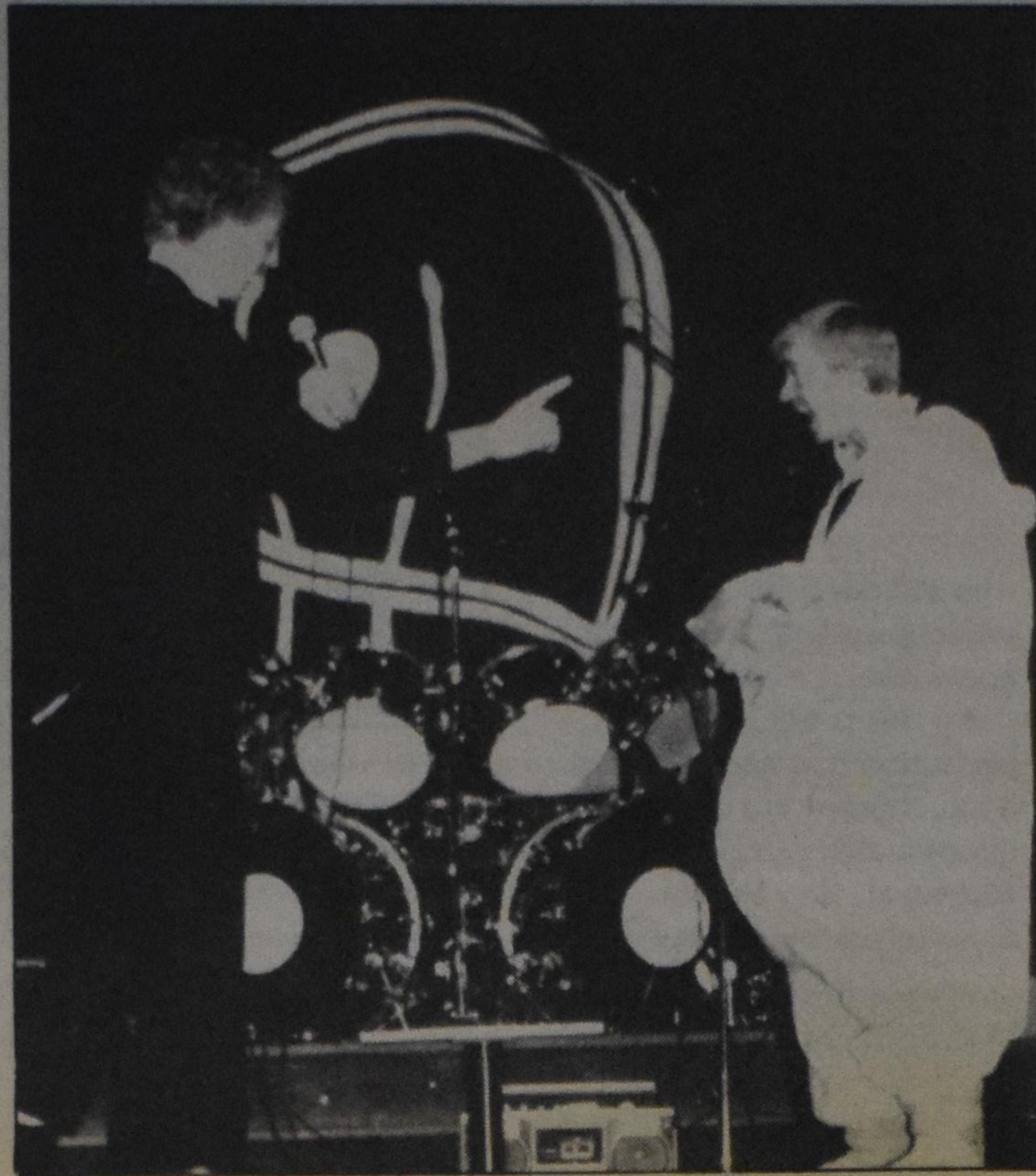
To describe the things that went on that weekend would take quite a few pages so I will only pick out some of the highlights that I experienced.

The first thing would have to be the mass meetings. As parents in the Waterloo area could probably tell from the Sunday evening Worship Service, spirits and emotions were running quite high. I think that one of the reasons for this could be the way in which the Spirit used Colleen and Grace Reinders, our song leaders and choir directors for the weekend. Such an offering of praise I have never before experienced in all my life. I pray that the "aliveness" of our worship at the convention may be seen also in our churches as we continue to serve God there.

The three main speakers, centering on Philippians 3:12-14 gave some meaningful and challenging talks which also led to great Living Group sessions. A challenging and comforting point taken from one of the mass meetings was the story of the turtle and the horse. A turtle can't move at all unless he

sticks his head out of his shell, similar to us as Christians. Also the story of the horse standing in front of a buggy on a busy down-town street, too terrified to do anything with the noise of the cars honking and people shouting all around. But when his master came out and jumped into the drivers seat

and took the reins in his hands, the horse moved trustingly
Continued on page 16 ...



Talent night, when all the stars came out.

A Reach-Out experience

Dick Bulsink

Reach-Out on Sunday afternoon was quite a thing. We went with about 25 others to a Nursing Home. It is always a little scary at first but once inside it becomes fun, rounding up the residents, trying to persuade those who are not so much interested and then sing some songs with them and have a little chat. One lady was really nice to talk to. She was 90. She said in her younger days she always went to nursing homes to sing to the residents. Now it was her turn to be sung to. She said she prayed for the young people of today because she thought it must be hard to be a young Christian in nowadays world which is turning away from God more and more. She also said when we were about to leave that she found it a blessing to know that she was going to be with God in heaven and that when it was my time, we would meet again and talk like this again.

Dick Bulsink lives in Wallaceburg, Ont. and is Vice-President of the South West League.

The speakers respond

... continued from page 13. had me scared and nervous beforehand. Would they accept me? Would they listen to what I had to say? Much more importantly, would they accept the Word of God which I was asked to bring? The answer to these questions was a resounding "yes"!

Challenged to make the weekend a party in honour of God and His Son as we pressed on to glory, together we listened, danced, sang, hugged, clapped, and spoke in a celebration of God's love in Jesus. It was beautiful! It was terrific! It was super!

It was ... well ... I write this brief reaction just a few days before Pentecost Sunday. And Peter, explaining the events of that day, referred to it as the fulfilment of the prophecy of Joel. And Joel had written: "And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions ..."

That's the picture that comes to my mind as I think back on this convention. We prophesied of the tremendous, life-changing word and work of God in the Lord Jesus, and we saw visions of the joy, beauty, and challenges of God's kingdom. The Spirit of God was and was experienced in our midst in a powerful way!

What can I say but; God reigns, Jesus is alive, and His Spirit lives also in the young people of our congregations. To God be the praise, always!

**Rev. Bert Slofstra,
Georgetown Chr. Ref. Church**

The Convention stands out as one of the best youth activities in which I have ever participated. It was a privilege and a blessing to speak to youth and lead them in worship for all three of us as speakers. Hearts were open and the registrants were eager to respond to God's

call for commitment and service. It became obvious that the singing of many "new songs unto the Lord" opened their hearts. It became very obvious that music and praise is a most effective, powerful tool to reach people's hearts and to draw them into the openness and freedom of Christ.

Every session was inspiring, it was easy to speak and hard to stop; the hearts seemed so open and so eager. The highlight seemed to be the Sunday services, especially the evening one, when about 2500 (? guess?) worshippers met in the fieldhouse for two hours of praise, singing, clapping, shouts of adoration, as well as attentive listening. It was a moving experience to see about 250-300 young people stand up as a specific commitment to serve and follow the Lord regardless the cost.

On Monday afternoon opportunity was given for the young people to share what they had learned and experienced. Their testimonies indicated a deep love for the Lord and His church. They shared their love for each other and portrayed a deep sensitivity for the hurts of new friends, discovered over the week-end, and for family members and others back home.

I came home praising God for the outpouring of His life and Spirit upon all of us. But I also came home praying to God that He would take these dynamically alive young people and use them in each of their societies and churches to communicate some of that vitality and life to many others. May they be received in love, encouraged to participate and grow and be so used to lead all of us into the more open relationship and life of Jesus Christ. "The Lord Reigns" and "He is Lord!"

**Rev. Henry Wildeboer,
Zion Chr. Ref. Church,
Oshawa**

Confessions of a youth magazine editor

... continued from page 12. coming to terms with the fact that you're now almost an adult and can't depend on anyone." (From "The Emerging Generation," *An Inside Look at Canada's Teenagers*).

New youth concerns call for new discussions and new answers. Even the questions are different today. When 1,100 high school students in Toronto answered recently that their greatest concerns are:

- nuclear war,
- personal career goals, and
- family concerns,

we at *Insight*, know we must tackle these issues with them. Effective magazine writing and editing requires good listening skills.

Insight dreams

Yes, we have dreams for *Insight*. We'd like to offer an alternative to the "generic" Christian messages of *Campus Life* and *Group*, by stressing a more distinctive (you may call it Reformed) point of view. I've always regretted that *The Way* was discontinued some years ago, as a paper that pointed questioning people to Jesus Christ and His church. It did this in language that non-Christians could understand.

Insight has this same potential use, among older teens and even young adults.

Feedback from someone in a correctional institute, or a teenager who happens to run across *Insight* in a dentist office, give us more pleasure than the response of more traditional readers.

But then, having raised a foursome of teenagers myself, and having sat in elder's meetings where "wayward" young people were the topic of conversation, I'm more and more convinced that the distinction between church youth and non-church youth isn't anywhere near what we'd like to believe.

So, in *Insight* we're writing to potential Christians, or Christians-on-the-grow, while at the same time looking at them as our teachers, who often possess rare insights into the world we live in.

Hopefully, *Insight* will remain the forum in which they also express themselves, or trigger a dialogue. Our "Write On" column is our most popular feature, probably because so many readers recognize themselves in the questions that are asked.

Flack can mean growing up

Do we still get flack? Yes, but not always where we expect it most. When we ran two articles on incest, which was triggered by a court case in which a 16-year-old took her father (and

elder in church) to court, we expected strong reactions to a topic considered taboo by most. None came. Instead, a Mennonite paper asked for reprint rights.

At other times people fall over (what we think to be) innocent comments and make mountains out of molehills. Occasionally, a group of men around a consistory table will draft us "official" reprimands. Still, there are times when someone calls us to task and all we can do is admit that it's time someone taught us a lesson in accuracy or sensitivity. Then, it becomes part of our own growing up.

Putting a magazine together for young people is challenging and exciting, or to use a cliché, "awesome." If through our pages the joy of Christian living outweighs the negatives most young people see in the world around them, we've done the right things. Otherwise we stand joyfully corrected and chalk up another lesson learned in the task of serving Christ's youth and showing them His way.

John Knight is Editor of Insight. He and his family live in Grand Rapids, Mich.

Magazines meeting youth needs

... continued from page 12. depth Bible study and shows how biblical directives can be applied to the young person's life. Using humorous, but thought provoking, cartoons for illustration, this section is a terrific way to help young people see the Bible as current and applicable to their lives. Its emphasis is on discipleship. All resources in this pull-out section are foot-noted for further references. Resources have included names and works of such people as Don Posterski and C.S. Lewis.

Youth Profile Magazine was first published in 1974 and currently has 7,200 subscribers nationally. The editor, Greg Foley, hopes to have the readership grow to include more youth from outside of the Pentecostal Assemblies. "Our basic purpose," he says, "is to glorify God and to stimulate young people to spiritual growth. We deal with topics that are current, as well as providing solid, biblical teaching in the area of discipleship." This magazine is heartily

recommended. Its Pentecostal basis should not be a major concern, for most articles are more Christian than just Pentecostal. Mature members and leaders of youth groups would especially benefit from this magazine. (*Youth Profile Magazine* ran an issue in December, 1984 on what Teens are doing in their communities. We reprint one article from that issue. See *Toronto Youth go TCC* on this page.)



What to call kids

Thom Schultz
He thought he was being funny. "Hey girls, how 'bout a game of basketball?" The "girls" were actually male members of this man's youth group. The guys glowered at him as he dribbled down the hall. One guy growled, "He calls me that one more time and he's gonna eat that basketball." Across town another youth minister preached to her volunteer leaders: "I don't want to ever hear you call our young people 'kids.' They're not baby goats! They deserve more respect than that!" In youth ministry, names are important. What we call young people can make a difference in their self-esteem. We're really talking about labels. And before we label anything or anyone, we need to take a good look at the function of a label. A good label:

- accurately describes the contents;
- should be in common language usage; and
- should feel comfortable to the one who's being labeled.

Mislabels
Any name with a derogatory connotation is best avoided in youth ministry. "Rummy," "dummy" and "dimwit" may be used in innocent fun. But these kinds of labels often do unseen harm to a young person's self-esteem. Another label that would best be retired is "teens." It's hokey. I've not met any young people who use that term to describe their friends. I can't remember a kid ever saying something like: "Some of the other teens and I are going to view a motion picture this evening, Mother." Most kids, upon hearing a youth minister use "teens," would probably assume that person is slightly out of touch. And, of course, "children" is a particularly distasteful label for the people in your high school group. Believe it or not, I've heard that term misused

several times in just the past year. If "children" is improper, so is "men and women." I know a few youth ministers who make a big deal about using terms such as "men" and "women." But these labels don't "accurately describe the contents." A 14-year-old guy is not a man by any contemporary definition. He can't vote, he can't drive, he can't drink, he can't legally sign most contracts, he's not fully grown. Calling him a man is like calling a third-grader a teenager. Let's not deny kids their youth. Besides, most young people can spot phoniness in a speaker who labels them something they're not.

Okay names
So, what are some acceptable labels? "Young people," is a good one. It's descriptive, it's in common use and it's respectful. Another of my favourites is "people." It's short and concise, and it subtly tells kids that they have full and equal person-status with the rest of us. Then there's that controversial term, "kids." I like it and use it a lot. I do so because it's passed the test of respectability. The ultimate judges, the kids themselves, use it constantly to describe themselves and their peers. We frequently hear young people say things like: "Some kids from church are meeting at Bob's house." Kids don't consider this term demeaning. So why should we try to convince them it is? Let us be kind and sensible in what we choose to call those whom we're called to serve.

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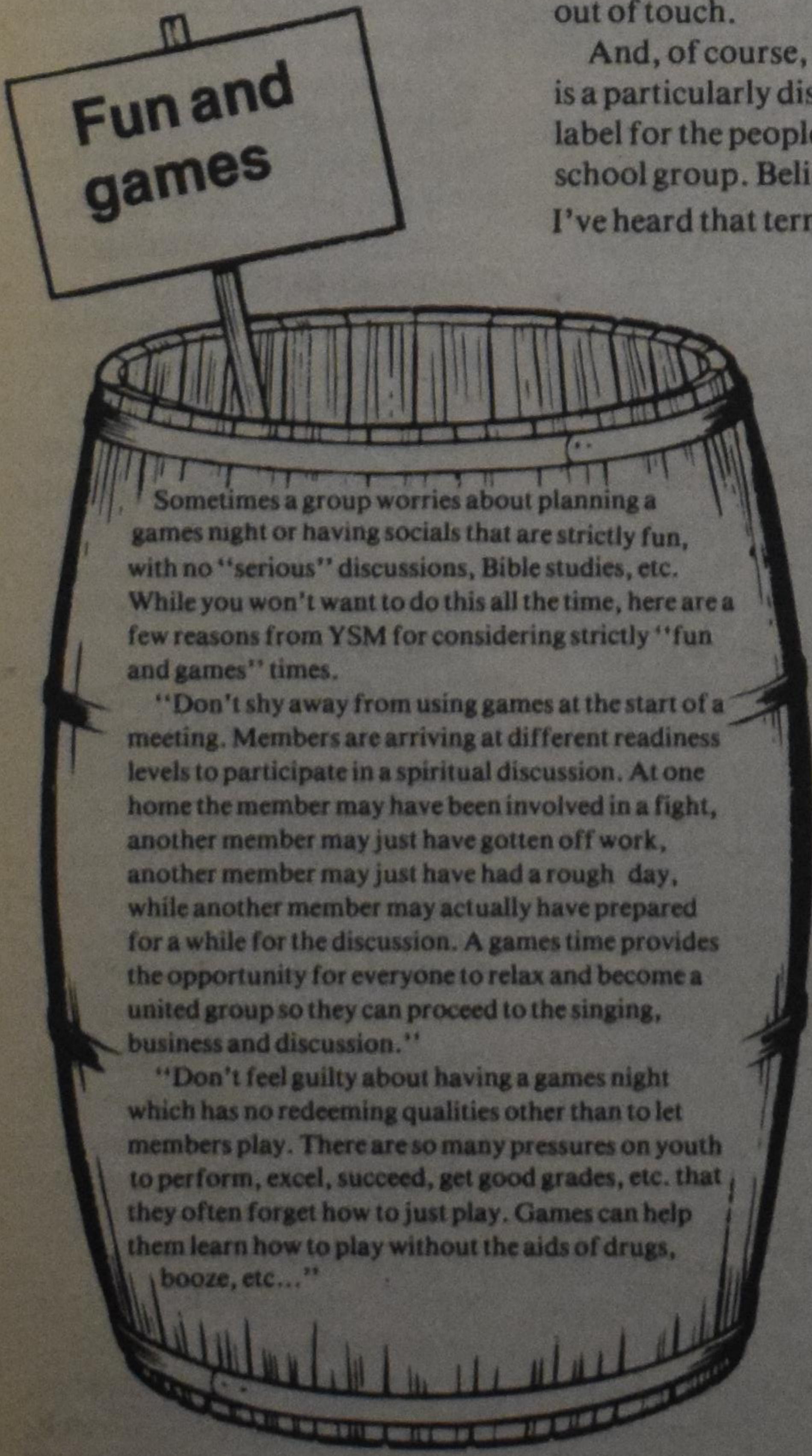
Toronto youth go TCC

Lisa Brewitt
For too long we have been away from the action and afraid of going to those who really hurt. Content to be spoon-fed the gospel, we have remained in our nice, clean, secure, suburban monuments while our "Jerusalem" dies in sin. But, finally things are changing. Approximately two years ago several youth pastors began gathering regularly for prayer and fasting for the city of Toronto. The result: the formation of a monthly organized outreach by Christian young people called the Toronto Commission Company, or TCC. The TCC attempts to communicate the gospel through the use of drama teams, music, street preaching and even "funk raps." These crowd-gathering techniques are followed by one-on-one evangelism. At the first TCC Outreach approximately 350 young people from churches in Toronto and the surrounding area gathered in Evangel Temple for worship, prayer and instruction. They then travelled in groups of about 50 to various street corners where, after more prayer, they performed their skits and music to passers-by. Once the drama presentation was completed, a brief gospel message was given. Those of us who were not quite as skilled in theatrics or music, mingled with the crowd and, at the end of the presentation, initiated a conversation with someone.

For those who are inexperienced at witnessing, talking with a stranger about Christ may sound a little intimidating — but it's really

not that hard. The drama gives you a basis for discussion and most people are open to listening to the Gospel if spoken with a spirit of compassion. (Getting them to *act* on what they have heard is another story). Most important of all, the Holy spirit really does give the right words to speak. If you still feel that your communication skills are inadequate, you can pray while others do the talking. If you live in the Toronto area, give the TCC a try. It's one way to put a Saturday night to an eternally good use. If you don't live in Toronto, perhaps a cooperative effort by the youth groups in your city could bring the same exciting results. The TCC's vision is to see Canada won for Christ. In light of this, preparations are being made to send evangelistic teams to Expo '86. Also, volunteer SWAT teams are going to various cities and towns for a few weeks at a time to train young people in effective street and door-to-door evangelism. TCC's goals are beautiful and attainable, but they present one question. When souls do come to Christ through this ministry (and I believe they will), will we be ready for them? Will the churches of Canada warmly welcome the newly redeemed punker, prostitute, junkie, alcoholic and down-and-outer? Let's sow the seeds of the message of the gospel and be ready for the harvest too.

For further information about the TCC, contact Pastor Ken Gill, Box 700 Station U, Toronto, Ontario M8Z 5P9 or Pastor Dean Skinner, 2610 Birchmount Rd., Agincourt, ON M1W 2P5. Reprinted with permission from *Youth Profile Magazine*, December, 1984.



A Guidance Counsellor reflects on today's high school students

Skip Gillham

With 21 years as a high school teacher in the public system, including the last 19 as a Guidance Counsellor, I have seen a lot of changes in our system of education. Though the system may change, often reacting or overreacting to perceived needs, the students remain much the same.

Students still enter Grade 9 with a mixture of enthusiasm and fear and generally emerge four or five years later with a better knowledge of themselves, their goals and their future.

For most, peer pressure remains the major factor in shaping an individual in high school. It affects clothes, hairstyle and activities as it did when I was in high school and as it probably will when my grandchildren get there.

During the formative years the combination of moving from parent control to independence, plus the strong desire for acceptance, contribute to the wish to fit in.

Christian students less susceptible

Christian students, with some exceptions, are less susceptible to the extreme ends of these trends. I have found this to be the case both in the public school system as well as the Christian school where my son attends.

Students from Christian homes, however, are spread throughout the spectrum. Some of the best students I have had the pleasure to work with shared the faith of their Christian upbringing. Some of the most difficult have been those who rejected it outright.

Sadly, Christian schools do not have to be the answer for most in the latter category. Parents who send their children

to a Christian school to "turn them around" or "shape them up" are usually disappointed. The Christian school should not be regarded as a "reform-type" school but should be accepted as an educational centre where practical Christian faith filters through all aspects of the school's life and curriculum.

Parents can help a great deal through these critical years. I believe it is important that they gradually prepare their children for independence. They are going to become independent. Parents can help by teaching, and not just preaching, values and a wise decision making process. This will ease the adjustment to adulthood.

Future concerns

After the immediate concern for acceptance, today's students wonder about the future. Christian students are no different. Gone are the days when boys took up the occupation of their father and the girls got married and raised a family.

The current students will have to learn to be flexible to the changes that are bound to be in store in the workplace. When counselling, I stress the need for the vast majority to study English, Mathematics and Science throughout high school. It simply provides greater opportunities for further education and jobs



down the line.

Christian students have an advantage in these preparations because, as I believe it, God has a plan for each one of their lives. God does not just call people to be ministers or missionaries. He calls them to serve Him in a variety of careers.

Determining God's plan for your life may not be a quick and easy process. He reaches different people in different ways, but it is reassuring to know that in this age of technological change, our loving God still knows and

wants what is best for each one of us.

Part-time employment

In recent years, student interest in part-time employment has increased. This is often to the detriment of marks and extracurricular activities.

It is very important that people learn to balance their time and keep their priorities

but many have difficulty doing this. Interestingly, the top academic students usually handle the combination successfully, getting the marks, having some type of school involvement and often working part-time. Unfortunately they are the exception.

Victims of marriage breakdowns

Perhaps the greatest tragedy over the years of my teaching experience has been the dramatic increase in students who are victims of marriage breakdowns.

Few, if any, emerge unscathed by the upheavals in their lives. It is sad, but even some Christian homes are touched by these troubles. Gratefully such examples are less than the national average.

It is distressing to see how these problems can change an individual's values, behaviour and personality.

On the other hand a good relationship with their parents and between their parents contributes in large measure to pointing students in a positive direction during these critical and formative years.

I really urge parents and students to establish good lines of communication and to keep them open. It helps smooth the bumps in the rocky road to adulthood.

E.B. "Skip" Gillham is a Guidance Counsellor at Beamsville District Secondary School and President of the Board of Welland Canal Mission to Sailors. Skip, his wife and two children live in Vineland, Ontario and are members of the local Missionary Church.



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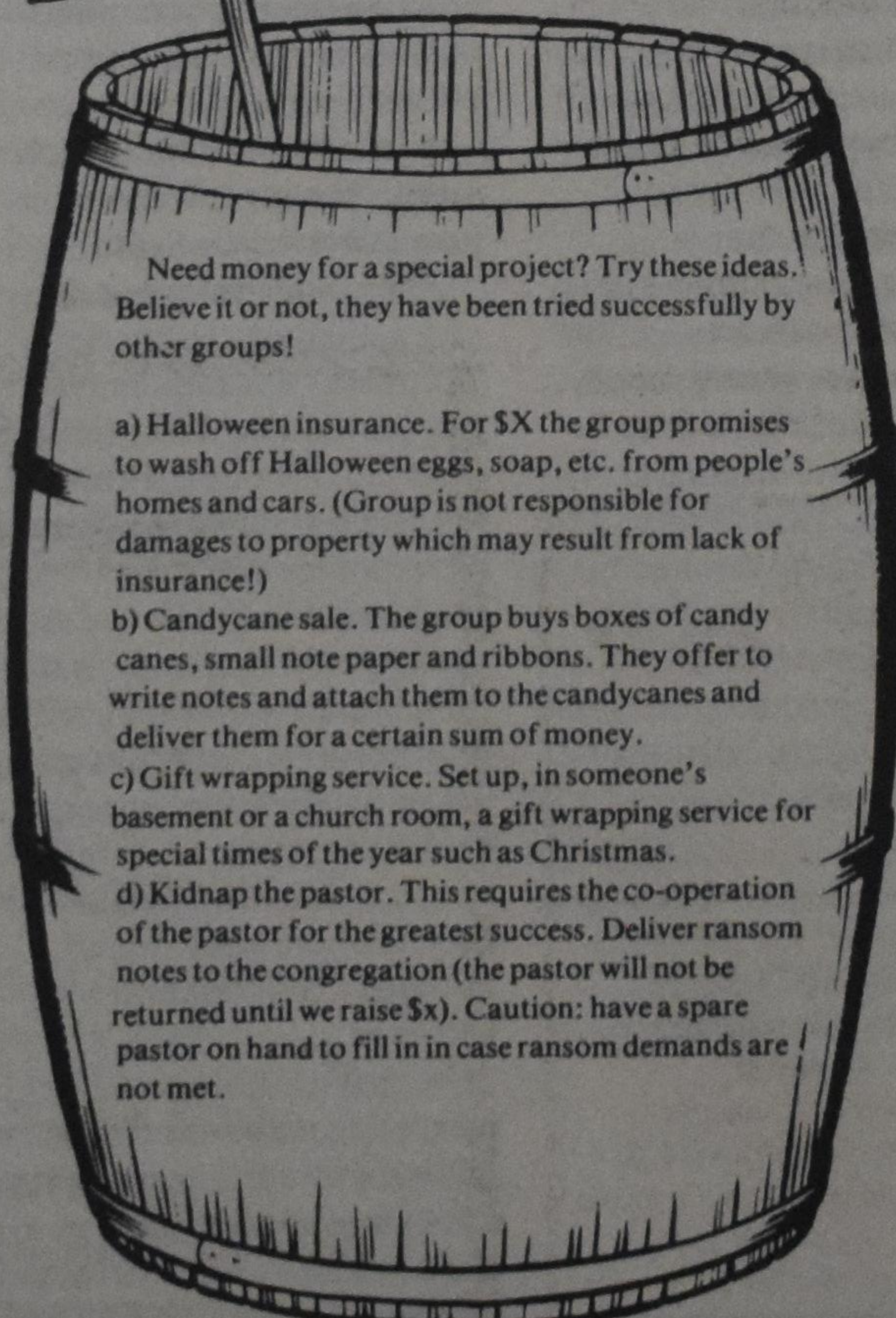
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- c) Gift wrapping service. Set up, in someone's basement or a church room, a gift wrapping service for special times of the year such as Christmas.
- d) Kidnap the pastor. This requires the co-operation of the pastor for the greatest success. Deliver ransom notes to the congregation (the pastor will not be returned until we raise \$x). Caution: have a spare pastor on hand to fill in in case ransom demands are not met.

Conventioneers

...Continued from page 14 forward. This is certainly an analogy for us to use, to let God take control of our lives and guide us toward the day when we will see Him in all His Glory.

I also went door-to-door this year (as opposed to Institutional) for the reach out program. This was a real eyeopener, as well as a blessing for many young people. Door-to-door involves going to people's houses and inviting them to the mass celebration of praise which we were going to have Sunday evening. Also we would encourage them to share their faith with us and vice-versa if the Spirit provided an opportunity. Well, we regretfully found some new lines to the Banquet Song: "I cannot come to the banquet, Don't trouble me now, I have married a wife, I have bought me a cow ... I am too old, I am too busy, (as they sit in lawnchairs in the backyard) I have my own faith, Please leave me alone, and I cannot come"

But on the other hand we spent an hour and a half telling a lady that what we believed in was something that was alive — she thought we were brainwashed zombies. Yet we ended up getting her address and will continue to correspond with her.

One of the beautiful things we experienced on Reach-Out was the unity in the Spirit we felt towards each other. It was the same unity we felt throughout the convention, and that was highlighted in the final mass meeting, when with tears of joy we sang: "We are One in the Spirit." And we knew that though we soon would have to leave, we still remained united in "Pressing On to Glory," where we will sing together (from Rev. 5):

"Worthy is the Lamb who was slain. To receive power, and wealth, wisdom and strength and honour and glory and praise forever and ever. Amen."

Brian Buys of Nepean, Ontario is a member of Eastern League and created the theme song: "Press On to Glory."

Covenantalize the world and evangelize the church

A three-part series (2)

Roger Van Harn

In a previous article the author explained how he used to think that the church needed to be covenantalized and the world evangelized. "That was my former vision," he wrote. "Between them (the church and the world) stretched a great gulf."

What mars the vision? The flaw lies in the distance it assumes between the church and the world and in the separation between covenantalizing and

Christ, the church gathers the questions and needs of the world and brings them to its preaching and its prayers. The evangelized church is that part of the world that has found fellowship with God through Jesus Christ in the power of His Spirit, but is not thereby distanced from the world. It senses deep kinship with the world, bringing its joys for celebration, its agonies for resolution, its conflicts for reconciliation, its resources for sharing.

The evangelized church comes expectantly to the Word of God and says, "Evangelize

experiences that expose our deepest needs and prepare us for the Gospel over and over again. All people — those who sit in church on Sunday morning and those who do not — experience weakness and power, chaos and order, danger and safety. These human experiences require religious choices, all of which are destructive or unsatisfying without the Gospel.

Weakness and strength

Everyone knows weakness and strength. We feel weakness when we lack strength to do what we want to do or to be what we want to be. Sometimes we experience it as mere limitation; sometimes as severe pain. Sometimes we cannot lift a box, answer a question, or get over the flu. Strength comes in as many ways as weakness. A small child has the power to cry and thereby call for aid. We experience power when we

from the Lord?" In doing so, the church is not distant from the world; it gives voice to the world's need before the face of God.

Chaos and order

The church also experiences chaos and order as part of its humanness. Order is present when the house is cleaned; chaos sets in when the children have a party. Order is present when everyone plays by the rules; chaos sets in when the teams empty the benches and slug it out on the field. Order is present when the family gathers at the Thanksgiving Day table; chaos sets in when two of them are killed on the way home. Everyone knows order and chaos.

What is at stake in our experience of order and chaos is our need to make sense out of life. If meaning is present only when all things are in order, then we will fight hard for order even if it brings chaos to others. Can we live "on purpose" when life seems purposeless? Can we find meaning even in senseless slaughter? The question is religious and familiar: is there a word from the Lord?

Safety and danger

The evangelized church also knows — along with the rest of humanity — the experience of safety and danger. It starts in infancy before we can put it into words: danger moves in when we are hungry; safety comes when we are fed. Danger surrounds us when we are sick; safety returns when we get well. Danger threatens when we lose our job; safety comes when we get another. Warfare brings danger; shalom brings safety.

That experience of danger and safety calls for a religious choice that gets made somewhere in every human heart. Do we live in a safe world that has occasional dangers? Do we live in a dangerous world that has passing moments of safety? What kind of world is this? Is our destiny safe?

The evangelized church

knows the human questions. How shall we find dignity when weakness is always mingled with strength? How shall we find meaning when chaos keeps spoiling life's order? How shall we find hope when death swallows all the safety we can put together?

The evangelized church knows the questions. It keeps listening to evangelize itself over and over, week after week. It wants to be an ear for the world before it is a voice for God. The evangelized church hears about the birth of Jesus. He was born weak. He was sheltered in a stable, wrapped in cloths, hurried off to Egypt. He was stronger than demons, disease, and death, but His strength was wrapped in weakness. He became hungry, tired, thirsty. He wept, suffered, died. He was no less God's Son in His weakness than in His strength.

Jesus, born in weakness as the Son of God gives dignity even when weakness overcomes strength. Jesus, the crucified, achieves His saving purpose even when chaos threatens to drain all sense out of what happened. Jesus, the risen, gives enduring hope to those who live between danger and safety until in the danger of death they find the safety of His hands.

How good it is to discover that the gifts of dignity, meaning, and hope we received in the covenantalizing church of my youth have turned out to be the fruits of the Gospel. Evangelizing and covenantalizing cannot be separated anymore than faith can be detached from life or the church removed from the world. Evangelizing is telling God's story so that our story can be lived in faith and faithfulness; covenantalizing is integrating our story around God's so that His story becomes visible in ours.

Roger Van Harn is pastor of Grace Christian Reformed Church in Grand Rapids, Michigan. He was President of Synod 1984.



evangelizing. To suppose that the church has the covenant *over here* and that the world needs the Gospel *out there* distorts both covenantalizing and evangelizing. To correct the flaw I propose removing the distance between the church and the world and rejoining the tasks of covenantalizing and evangelizing. I propose that we envision an evangelized church in a world that needs the covenant.

I see the church now as a community of faith that was created by hearing the story of what God has done for us in Jesus Christ. The church continues to listen to the story because its life is sustained by the same Word that created it out of nothing. It is commonly said that Reformed churches keep on reforming, and it is commonly known that covenantalized churches keep on covenantalizing themselves; similarly, evangelized churches keep on evangelizing themselves. In contrast to my earlier vision, I see the church as an evangelized community that continually evangelizes itself.

Part of the world

The evangelized church cups its ear to hear the good news. Having heard the story of what God has done for us in Jesus

us again." There is no chasm between the evangelized church and the not-yet-evangelized world. The Gospel brings the church closer to the world than the world cares to be to itself. The evangelized church gathers in the name of Jesus to sing in the past tense, "Amazing grace, how sweet the sound, that *saved* a wretch like me" and then, because it is still of a piece with the world, goes on to sing in the future tense of Psalm 80, "And we *shall be saved* when thy face shines once more."

The evangelized church knows that we have entered a time when the world will not believe the Gospel simply because of the authority of the church. Nor can the church any longer expect faith to spring out of love and loyalty to the church's institutions or traditions. The evangelized church has tasted the hors d'oeuvres of the kingdom and wants more. It has come to trust the God and Father of Jesus Christ because the gospel responds to our hardest questions and satisfies our deepest longings. The evangelized church hungers for the Gospel on behalf of the world.

The evangelized church shares three experiences with the whole human race,

build, learn, make music, raise crops, drive trucks, laugh and play, heal and hurt, wage war and make peace.

Somewhere in the depths of our being this mix of weakness and strength moves us to make a religious choice that affects our dignity. If dignity comes only with strength, then weakness must be denied and strength flexed. If weakness is opposed to dignity, and death holds the final power over life, then dignity is out of reach and must be abandoned as a false hope.

The church as the evangelized community knows strength and weakness, wonders about human dignity, and asks, "Is there no Word

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DOGS

Dogs have not always been the friendly pet or helpful worker that we know today. In fact, the first dogs were probably wolves. Earlier on when men still hunted for their food, it is thought that wolves would wander into the hunters' camps. There the hunters gave them food and they were gradually trained. Mating between different breeds of wolves probably resulted in the first breeds of dogs.

Dogs were the first domesticated animal. That means that they were tame; man could train and control them. And that's just what man did. Already thousands of years ago dogs were used for hunting and guarding. No doubt, the friendship between dogs and humans began that many years ago too.

Dogs belong to a group of animals called Canids. Foxes, jackals and wolves are other animals in this group. These animals are not domesticated like the dog. They hunt and



St. Bernard

scavenge for their own food. Members of the Canid family are alike in many ways. The way they behave and their physical build are very similar. Canids are keen hunters, good runners and superb sniffers.

The dog has a long and interesting history. Although it used to be bred mainly for working, you can be sure that a dog and its master were great friends even in those days!



Scottish Terrier

Dogs at work

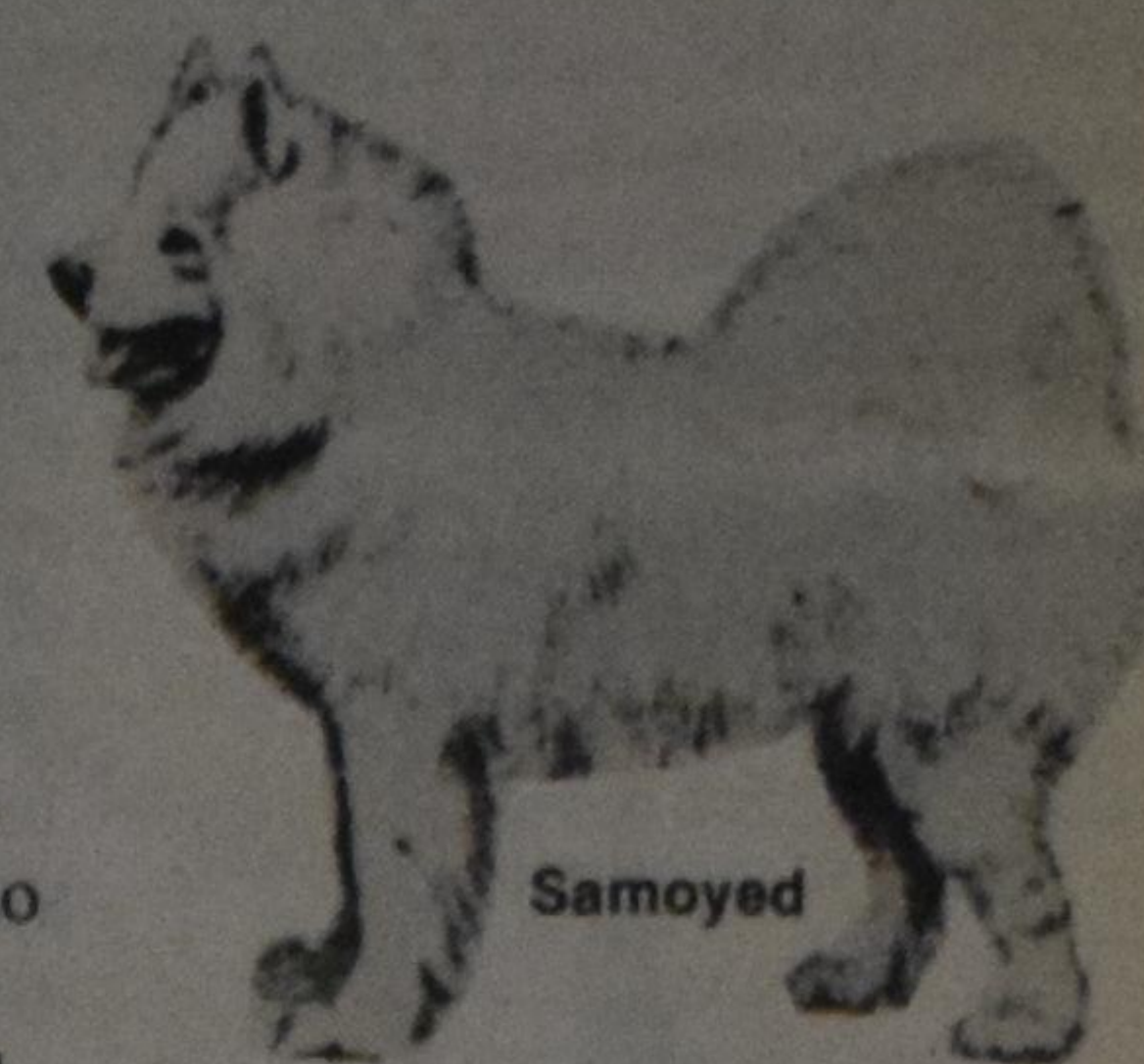
Dogs have been working for us ever since they have become domesticated. Hunting was the first kind of work they did. Now dogs are doing all kinds of work. They can be rescuers, guides or even astronauts. Meet five of these dogs and find out what they can do.

Bernie to the rescue

I'm Bernie the St. Bernard. I've been trained to be a rescue dog. I'm used a lot in the mountains to find lost or trapped humans. Even if someone is buried by several metres of snow, I can pick up their scent and lead the other rescue workers to them. I've got a keen sense of direction too and I can move over the snow faster than humans. Not only that, I don't tire too easily! It's no wonder that I'm sent out when we get the SOS call. I'm well suited to my job!

Angel, the seeing-eye dog

I'm Angel and I act as Shelley's eyes. You see, she's blind and I've learned to guide her safely wherever she needs to go. For four months I was trained by a special trainer and then Shelley came to the centre and we trained together for another month. When I'm acting as Shelley's eyes I can't be distracted by anything. I'm responsible for getting her safely across streets and around obstacles. Even if she says, "Go," and I see a car coming, I'll ignore her and say, "No." Most Seeing-Eye dogs are like me, German Shepherds, but Labrador Retrievers and Collies are also trained in my line of work.



Samoyed

packages takes me only about 30 minutes. If I smell a drug, I'll tear right into it.

Jay is my name and I'm an Alsatian. That's another name for German Shepherd. I work for the police force too, but I go after criminals. I'll chase a suspect and hold onto his arm with my teeth without hurting him till my partner arrives.

Home on the range

Hello, Hip's my name and it's not hard to guess why. I'm an expert at moving stubborn cattle. If my rancher needs help moving a cow, I'll run up, and nip her on the heel and quickly duck! If she doesn't keep going, I'll do it again and again! It's a great job, but you've got to be fast on your feet. Some people call me a "Heeler" because I nip on their heels to keep them moving along, but my proper name is Australian Cattle Dog.

Police dogs

Max is my name and I'm a Labrador Retriever customs dog. Ever since I was two years old I've been working for the police force. I'm stationed at a border crossing between Canada and the US and I've been trained to sniff out drugs. I'm getting so fast that I can check out your car in about six minutes. Sniffing out 500

Using the clues below, fill in the names of the kinds of dogs.

1. This dog is known as a Fireman's helper.
2. This is the smallest dog in the world.
3. This dog has the keenest sense of smell.
4. This dog has very long ears and makes a popular pet.
5. This dog has a short squashed looking muzzle. Although he looks mean and angry, he's friendly and trustworthy.
6. This is a tall, powerful dog, often used as a guard dog.
7. You can recognize this dog by its short legs and long body.
8. As pets, these energetic and alert dogs need lots of attention.
9. This dog is admired for its fine, silky coat of fur.
10. These dogs are favourites of Queen Elizabeth.
11. This type of dog has played "Lassie" on television.
12. These white dogs were often used in the Arctic for pulling sleds.
13. This hunting dog is the best bird finder in the world.
14. Since these dogs do not shed, they have their hair clipped.

- | | |
|----|---------------|
| 1. | _____ M _____ |
| 2. | _____ A _____ |
| 3. | _____ N _____ |
| 4. | _____ S _____ |
| 5. | _____ B _____ |
| 6. | _____ E _____ |
| 7. | _____ S _____ |
| 8. | _____ T _____ |

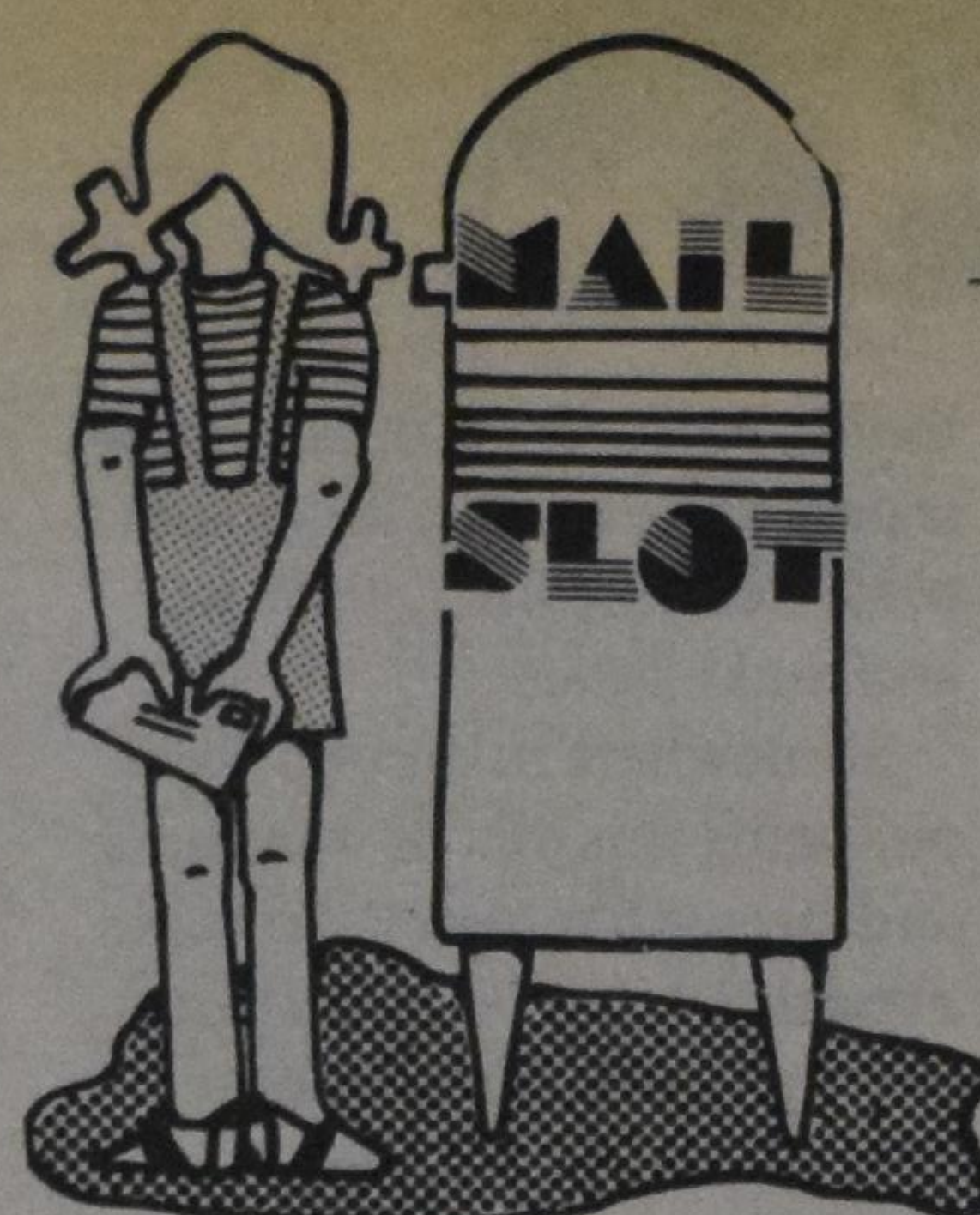


Staffordshire Bull Terrier

- | | |
|-----|---------------|
| 9. | _____ F _____ |
| 10. | _____ R _____ |
| 11. | _____ I _____ |
| 12. | _____ E _____ |
| 13. | _____ N _____ |
| 14. | _____ D _____ |



West Highland White Terrier



Hey kids,

Understanding Dogs is a beautiful book to read. Whether you own a dog, are thinking about getting a puppy, or are just a dog lover, this book is sure to be of interest to you. Each page has colourful pictures and lots of information.

Did you know that a pure-bred dog is one whose ancestors have been the same breed for at least three generations and that a mutt or a mongrel is a mixture of breeds?

I found out how to tell if a dog is friendly, angry, or just wants to play with you.

The last pages of the book will help you identify many common breeds. Here many breeds are pictured and identified.

Understanding Dogs was written by Su Swallow. It was published by Usborne Publishing Ltd. in 1978. Look for this book in your library.

Sunning

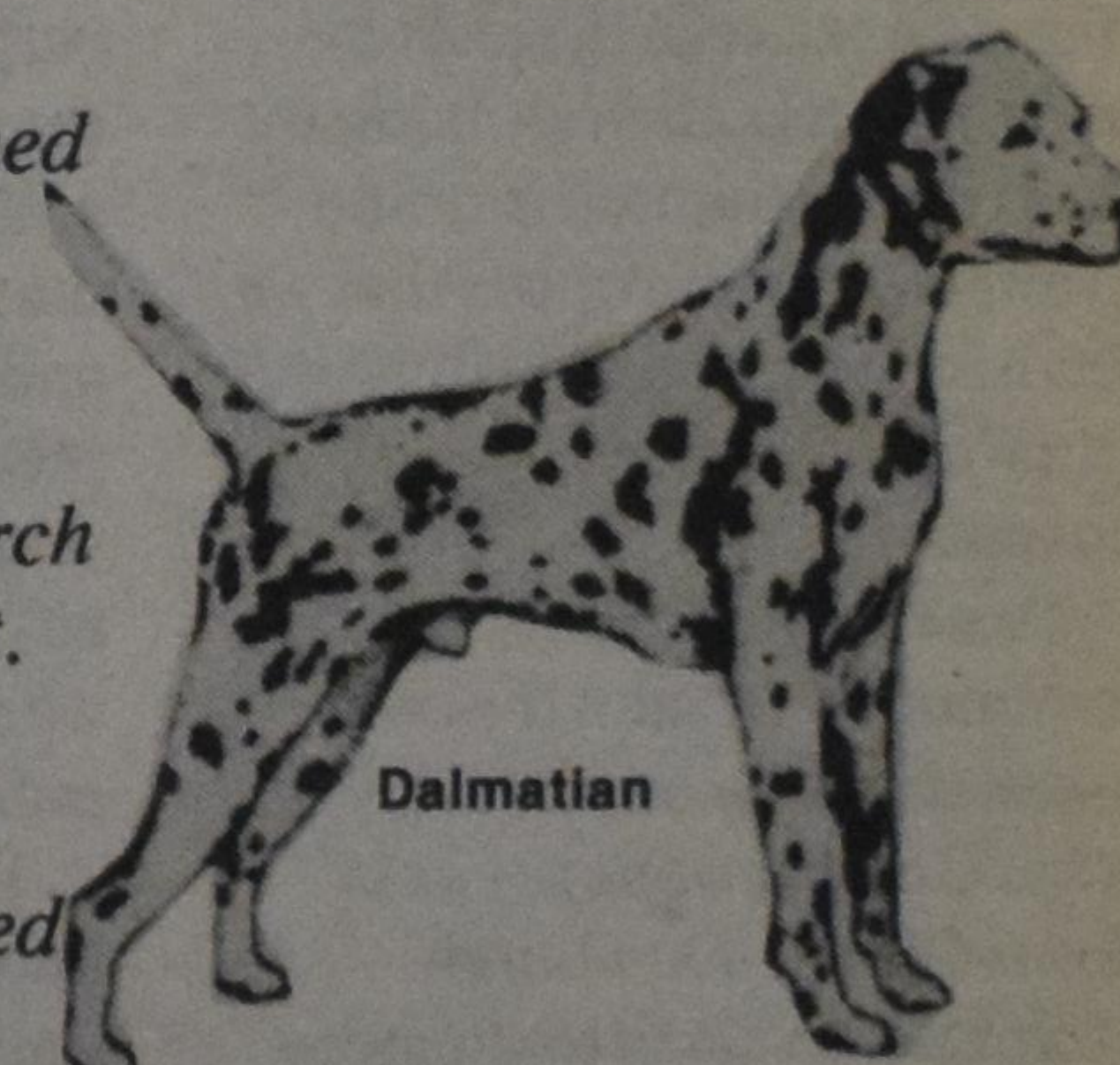
Old Dog lay in the summer sun
Much too lazy to rise and run.
He flapped an ear
At a buzzing fly.
He winked a half opened
Sleepy eye.
He scratched himself
On an itching spot,
As he dozed on the porch
Where the sun was hot.
He whimpered a bit
From force of habit
While he lazily dreamed
Of chasing a rabbit.
But Old Dog happily lay in the sun
Much too lazy to rise and run.

James S. Tippet

from 'A World to Know' by James Tippet,
1933, Harper and Brothers).



Dachshund



Dalmatian

- Solution:
1. Dalmation, 2. Chihuahua,
3. Blood Hound, 4. Cocker
Spaniel, 5. Bulldog,
6. Doberman, 7. Dachshund,
8. Terrier, 9. Afghan,
10. Corgi, 11. Collie,
12. Samoyed, 13. Pointer,
14. Poodle



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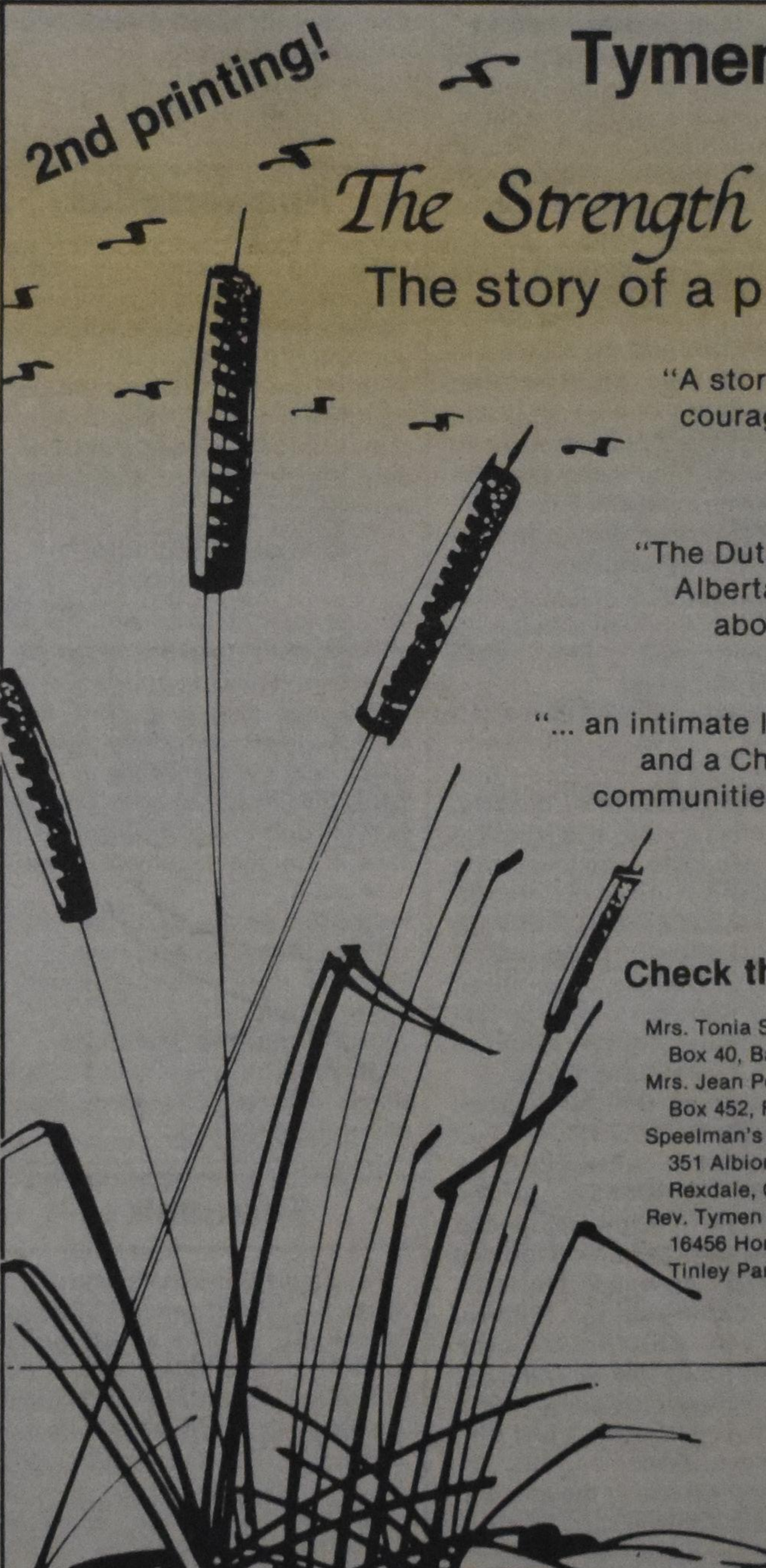
Classifieds

Classified Rates	Marriages	Marriages	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. Tear sheets will be mailed only upon request.	ALLEN-JANSSEN: Mr. and Mrs. James Allen are pleased to announce the forthcoming marriage of their only daughter, DEBRA to MIKEL, son of Jim and Tina Janssen of Alliston. The wedding will take place, D.V., on July 6, 1985, at the Chr. Ref. Church in Alliston at 2:30 p.m. Pastor Jack de Vries officiating. Address: 294 Albert St., E., Alliston, ON L0M 1A0	VANDERSTEEN-WYNIA: With joy and thanksgiving to the Lord, Mr. and Mrs. Daniel Vandersteen of St. Catharines, Ont. wish to announce the forthcoming marriage of their daughter, JOANN to OSCAR, son of Mr. and Mrs. Klaas Wynia of Hamilton, Ont. The wedding will take place, D.V., on Saturday, July 13, 1985, at 3:30 p.m., in the Immanuel Chr. Ref. Church, Hamilton, Ont. Rev. K. Baker officiating. Future address: The Executive, 12 Helene North, Apt. 301, Mississauga, ON L5G 3B5	Haren Uxbridge July, 1935 July, 1985 Wedding text: Genesis 5:2 With thankful hearts, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents, NICOLAAS and MARTHA HOMAN We pray that the Lord will bless them on this day and continue to keep them in His care. Ronald Homan — Edmonton Peter & Eline Homan — Stoney Creek Nick & Dianne Homan — Uxbridge Wilma & John Bakelaar — Uxbridge Menno & Carla Homan — Calgary and grand- and great-grandchildren. Friends and relatives will be cordially invited to an Open House in the hall of St. Andrews-Chalmers Presbyterian Church, Uxbridge, D.V., Saturday, July 6, 1985, from 2-5 p.m. Home address: 108 Dominion, P.O. Box 538, Uxbridge, ON L0C 1K0	Hamilton Troy 1955 1985 With joy and thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents, MAC and CATHERINE VANDERMEULEN (nee VanderZwaag) on June 20, 1985. It is our prayer that the Lord will continue to bless you and keep you in His care. Theo & Laura Lambrechts; Ashley, Amy — Calgary, Alta. Pete & Janeta VanderMeulen; Brian, Jason — Lynden, Ont. Max & Betty Ann VanderMeulen; Jamie, Kelly, Jeffrey, Matthew — Lynden, Ont. Faith VanderMeulen — Dundas, Ont. Darryl VanderMeulen Home address: R.R.#1, Troy, Ont.
Thanks				Obituaries
KUPERUS: We would like to take this opportunity to say thank you for all the cards, flowers and tokens of love shown to us on our 50th Wedding Anniversary. Your presence at our Open House will also be a pleasant memory. We are grateful to our heavenly Father for keeping us safe in the past and look to Him for guidance and care in the future. Bauke and Aaltje Kuperus (nee Jellema), 215 Strangcourt, Goderich, Ont.	HOOGENDOORN-HOWES: On June 28, 1985, the Lord willing, we will celebrate the marriage of PHIA, daughter of Mr. and Mrs. John Hoogendoorn of Clinton and PAUL, son of Mrs. Minnie Howes (and the late Ernest) of Cambridge at 5:00 p.m. in the First Chr. Ref. Church, Kitchener. Rev. J. Kuntz officiating. Future address: 59 Kimberly Cres., Kitchener, ON N2E 1C8; (519) 744-5914.	VIS-VYN: Mr. and Mrs. Leen Vis of Jerseyville, Ont. are happy to announce the forthcoming marriage of their daughter PATRICIA ANN to LEONARD, son of Mrs. Carla Vyn (and the late Martin Vyn) of Hamilton. The wedding ceremony will take place, the Lord willing, on Saturday, June 29, 1985, at 3:00 o'clock in Ancaster Chr. Ref. Church. Rev. Van Niejenhuis officiating. Future address: 1236 West 5th St., Hamilton, ON L9B 1J3	Toronto, Ont. Hamilton, Ont. 1960 July 9 1985 Colossians 3:15 With joy and thankfulness to the Lord we announce the 25th Wedding Anniversary of our parents, DICK and ENA MOSTERT (nee Numan) With love from their children, Phil Mostert John & Alida Tigchelaar Marica Mostert Henry Mostert — all of Hamilton An Open House will be held on July 6, 1985, from 2:00 - 4:30 p.m. at their home. 22 Ambassador Dr., Hamilton, ON L9C 2N8	Ommen Oshawa 1906 1985 On Friday, June 7, it pleased the Lord to call home His child, our husband, father, grandfather, and great-grandfather, GEERT BISSCHOP for 53 years dear husband of Joukje Bisschop (nee Van der Zwaag). Dear father gf: Clarence & Theresa Bishop — Winnipeg, Man. Anne & Ron Brooks — Cumbermere, Ont. Grace & Jack Feddema — Kendal, Ont. Tina & Dale Scheer — Ypsilanti, Mich. Jake & Barbara Bisschop — Port Perry, Ont. Lawrence & Ann Bisschop — Bowmanville, Ont. Predeceased by a son, John, in 1969. Also survived by 18 grandchildren and two great-grandchildren. The funeral took place on Monday, June 10, 1985, in the Zion Chr. Ref. Church, Oshawa, Ont. Rev. J. Zantling officiating. Text: Matthew 11:28, "Come to me all who labour and are heavy laden, and I will give you rest." Home address: c/o Mr. J. Feddema, R.R.1, Kendal, ON L0A 1E0
VANDERBORGH: We would like to take this opportunity to say thank you so much for all the cards, flowers, phone calls and tokens of love shown to us on our 50th Wedding Anniversary. We thank the Lord above all for His blessings bestowed on us and lay our future in His hands also. In Christian love, Solke and Grace VanderBorgh, Strathroy, Ont.	SIKMA-BROWN: Mr. and Mrs. Albert Sikma of Kincardine, Ont., are pleased to announce the forthcoming marriage of their daughter, JENNY to KEITH, son of Mr. and Mrs. Clifford Brown of Tiverton, Ont. The marriage will take place, D.V., on Saturday, July 6, 1985, at 3:00 p.m. in the Knox Presbyterian Church at Tiverton, Ont. Rev. John W. Hielkema officiating. Future address: Tiverton, ON N0G 2T0	Anniversaries	1960 June 25 1985 "Believe in the Lord Jesus and you will be saved, you and your household" (Acts 16:31). With thankfulness we are happy to announce the 25th Wedding Anniversary of our parents and grandparents, PIER and ROSE SIKMA (nee Groen) May God continue to bless them in their lives together, with love from: Elaine & Pete Van Hartingsveldt; Ryan Valerie Geoffrey John Christine An evening of fellowship will be held on June 28, 1985, at 8:00 p.m., at Knox Chr. School, Scugog Rd., Bowmanville. Home address: R.R.#1, Orono, ON L0B 1M0	I am silent. I opened not my mouth for Thou hast done this. It has pleased the Almighty God, to swiftly and suddenly call to his eternal home on May 29, 1985, His son and heir, DIRK (Dick) WILLEM DE MOOR in his 41st year. Deeply loved husband of Trudy de Moor (nee Bakker). Father of Brenda, Rick, Jennifer, Sabrina and Patricia, all at home. Son of Rev. and Mrs. Henry De Moor, Sr. Brother of Jos, Tineke, Doris, Wilma, Henry Jr., Robert, Arie and Jo-Anne. The funeral took place in the Zion Chr. Ref. Church in Oshawa, with the Rev. Henry Wildeboer in charge, and the Rev. Peter de Haan at the graveside. Dick was a taxi driver. Beside his logbook he carried a Bible. That good news was his daily strength, and joy, and made him a happy man. He would talk about it freely with his passengers. By faith he walked and by faith he died. Blessed are they who die in the Lord, that they may rest from their labours, for their works do follow them. And now Lord what do I wait for? My hope is in Thee. 20 Vancouver Ct., Oshawa, ON L1J 5X2
VANDERVELDE: We wish to express our thanks to our children, grandchildren, relatives and friends for making our 50th Wedding Anniversary an unforgettable one. Thank you for the many cards, flowers and gifts. We are very thankful to the Lord for His blessings in all those 50 years. Mr. and Mrs. G. Vander Velde, 79 McLaughlin Rd., S., Holland Christian Homes, Apt. H708, Brampton, ON L6V 3N2	LENTEN-VAN KAMPEN: With thankfulness to God, Mr. and Mrs. Fred Lenten of Edmonton, Alta., and Mr. and Mrs. Dick van Kampen of London, Ont., announce the forthcoming marriage of their children, JACQUI and JOHN. The ceremony will take place, the Lord willing, on July 6, 1985, at 2:30 p.m., in the Trinity Chr. Ref. Church of Edmonton, Alta. Rev. Cecil Tuininga officiating. Future address: R.R.#2, Carvel, AB T0E 0H0	Personal	Chatham, Ont. 1955 June 24 1985 CASE and JESSIE TIMMERMAN (nee Bisschop)	More classifieds on page 20...
WILMS: We would like to thank all of you, who in any way made our 50th Wedding Anniversary a real event, our children and grandchildren who did everything to make this an unforgettable day and all of you who remembered us in sending cards, letters or personal visits. Above all, we thank God for His many blessings, His care and guidance in those 50 years. John and Grace Wilms, Kenreipark, R.R.1, Lindsay, ON K9V 4R1	PRINS-SCHUURMAN: Mr. and Mrs. James Prins and Mr. and Mrs. Dirk Schuurman joyfully announce the forthcoming marriage of PAULINE CAROLYN to CLARENCE EDWIN. This celebration of love will be held, the Lord willing, on Saturday, June 29, 1985, at 3 p.m. in the Calvin Chr. Ref. Church of Dundas Rev. Wm. Kuurstra officiating. Future address: General Delivery, Brownsville, ON N0L 1C0	Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. <i>Established 1967.</i>		
Births	VANDERLAAN-BOSKER: In the spirit of Christian joy, we, Co and Alice Vanderlaan and Peter and Ann Bosker announce the forthcoming marriage of our children, DEBRA and GORDON. The ceremony will take place, the Lord willing, on Saturday, July 13, 1985, at 3:00 p.m. in the West End Chr. Ref. Church, Edmonton, Alta. We ask your presence in thought and prayer.			
VANDENBERG: With joy and thanksgiving to God, the giver of life, Dennis and Linda announce the birth of their daughter, SARAH LYNN, born May 18, 1985, at McMaster Hospital, weighing 8 lbs. 11 oz. Sarah is welcomed with love by her brothers Justin and Daniel and her sister Renee. Home address: 291 Erie Ave., Brantford, ON N3S 2H7				
UYESUGI: The Lord has done great things for us; and we are filled with joy. With thanks and praise to God our creator, we wish to announce the birth of our son KENNETH SAMUEL, on May 15, 1985, weighing 7 lbs. 15 oz. Grateful parents: Steve and Margarethe (nee Bos). Happy sisters: Janine, Danicend Kirsten. Box 3405, Smithers, BC V0J 2N0				

Classifieds

Obituaries	Personals	Help Wanted	Teachers	Vacations
<p>The St. Thomas Chr. Ref. Senior Club, wishes to express its deepest sympathy to Mrs. Tensen and her family in the los of their beloved father and grandfather,</p> <p>Mr. JACOB TENSEN</p> <p>He was an active and faithful member of our club for several years.</p> <p>Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (Isaiah 40:31).</p> <p>June 1, 1985.</p> <p>"The Lord is my Shepherd" (Psalm 23:1a).</p> <p>On May 31, 1985, after just over one year of illness, our heavenly Father called home His child,</p> <p>HALBE VANDERWAL</p> <p>To sing in His heavenly choir, at the age of 59 years.</p> <p>Dear beloved son of: Mr. and Mrs. John Vander Wal, Wyoming.</p> <p>Dear brother of:</p> <p>Mel & Ann Vander Wal — Holmesville, Ont.</p> <p>Stan & Evelyn Vander Wal — Varna, Ont.</p> <p>John & Dorothy Vander Wal — Camlachie, Ont.</p> <p>Bill & Donna Vander Wal — Sarnia, Ont.</p> <p>Harvey & Marie Vander Wal — Camlachie, Ont.</p> <p>Dear uncle of 61 nephews and nieces.</p> <p>"I know not why God's wondrous grace to me He hath made known, nor why, unworthy Christ in love redeemed me for His own. But I know whom I have believed and am persuaded, that He is able, to keep that which I've committed unto Him against that day."</p> <p>Wyoming, Ont.</p> <p>Peacefully went home to be with her Lord and Saviour on Tuesday, June 4, 1985, at Shalom Manor, Grimsby, in her 82nd year,</p> <p>JOHANNA MARIA VELDHUIS (nee Kolkman)</p> <p>Wife of the late Marinus Veldhuis.</p> <p>"It is written, what no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him" (1 Cor. 2:9).</p> <p>"We have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1b).</p> <p>Her loving and grateful family:</p> <p>Johanna & Peter Guetter — Fenwick</p> <p>Mary & Rien De Gelder — Brantford</p> <p>Jean & Harm Veenstra — Bloomfield</p> <p>Clarence & Elly Veldhuis — Millgrove</p> <p>Roelie & the late Albert Veldhuis — Caledonia</p> <p>Gerdie & John Scheepstra — Colborne</p> <p>Henry & Dea Veldhuis — Mount Hope</p> <p>29 grandchildren and 19 great-grandchildren</p> <p>Survived by five sisters and one brother in Holland.</p> <p>On June 4, the Lord took to Himself His beloved child,</p> <p>Mrs. NELLIE VERBURG</p> <p>after a short sickness, at the age of 77 years.</p> <p>She was also very much loved by the members of the Golden Age Club and by the residents of the South Chatham Village where she was often a "Martha" for the other residents when they needed help or comfort. We will not soon forget her and we pray the Lord to strengthen the children and grandchildren with this loss.</p> <p>The Lord is my shepherd; I'll not want</p>	<p>Alberta widower, good home, financially secure. Religion Christian Reformed, Dutch background, born Canadian. Would like to meet attractive, affectionate lady, 50-65 for a meaningful relationship, non-smoker. Recent photo appreciated. All letters will be acknowledged. Reply to Box #2388, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>I am a Frisian Canadian, widower. I am looking for a Christian lady, ages 36-44 who is not separated or divorced, unless she is scripturally divorced. Object, marriage. I am 5' 8" tall, weigh 155 lbs.; most people say I am good looking. I dress petite and am University educated. Please write to Box #2390, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>For Sale</p> <p>Model 820, Hammond Church organ, 32 note concave pedal board and two 61 note overhanging manuals, 5 piston pre-sets and much more. Beautiful piece of furniture, presently in home. Paid \$13,000.00 when new a year and a half ago; asking \$10,000.00. Tel. 416-386-6119.</p> <p>For Rent</p> <p>COTTAGE FOR RENT "Shalom Farm" R.R.#1, Hepworth, ON N0H 1P0 Phone: (519) 935-2643</p> <p>Private housekeeping cottage under the pines on the main highway; 4 miles from beautiful Sauble Beach; on the Bruce Peninsula; sleeps 4; \$175.00 per week. Your host Gary and Ria Kroezen.</p> <p><i>Prime weeks still available.</i></p> <p>Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137.</p> <p>Accommodation</p> <p>Female to share apt. in Hamilton. Available July 1 or August and conveniently located. Please call Margaret at (416) 385-5559 after 5:00 p.m.</p> <p>Ministers</p> <p>Vacant Faith Chapel Chr. Ref. Church, Shubenacadie, N.S., invites applications for position of pastor. Please send resume and letter of application to: Faith Chapel Chr. Ref. Church, P.O. Box 330, Shubenacadie, NS B0N 2H0</p> <p>Employment Wanted</p> <p>Young engaged man seeks employment on a dairy farm. Just graduated from R.B.C. and has dairy background. Can do general mechanical repairs. Please phone (519) 539-4131 from 7-9 p.m.</p> <p>Teacher: Educated, Queens University, Frisian Canadian, 44 years old. I am a technical teacher automotive A & B, small engines A & B. I would like a teaching position in any other capacity also. Please reply to Box #2389, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>Qualified horticulturalist with some retail experience needed for a small but growing Garden Centre. Send resume to: Hollandia Garden Centre, 14 Norice, Nepean, ON K2G 2X4</p> <p>Full-time single man (16-20 years) needed for dairy farm, starting immediately. For further information please call: (416) 627-1027 between 7-9 p.m.</p> <p>Dordt College: invites applications for a teaching position in the area of Business Administration. Qualified individuals who are committed to a Reformed Biblical Theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to: Dr. Douglas Ribbens, Vice-President for Academic Affairs, Dordt College, Sioux Center, Iowa 51250. Phone: (712) 722-6030.</p> <p>Professional couple in Hamilton area desires mature homemaker, Monday-Friday, 11:00 - 6:00 p.m., starting August 26, 1985. Duties include: housekeeping and looking after two school age children. Must have automobile; references required. Salary negotiable. Call (416) 648-2723, after 6:00 p.m.</p> <p>Looking for a full-time licenced mechanic with knowledge of diesel (preferably) in South Western Ontario. Please call (519) 352-6000.</p>	<p>BELLEVILLE: Due to increasing enrolment, Belleville District Christian School is accepting applications for a possible opening in the primary grades. Please forward letters of application and resumes to Martin Van Dyk, principal, c/o Belleville District Christian School, R.R.5, Belleville, ON K8N 4Z5. Phone: (613) 962-7849 (school) or (613) 962-2089 (home).</p> <p>DUNCAN, BC: Duncan Chr. School invites applications for a grade 1/2 or 4/5 teaching position for the 1985/86 school year. Send resume and letter of application to: Mr. W. vanDeventer, principal, DCS, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 746-5341.</p> <p>LUCKNOW: The Lucknow and District Christian School invites applications for a part-time Special Education teacher. It would involve two days per week and would include students from K-8. Please send all applications to: Mr. Wm. Kamphuis, Principal, Box 550, Lucknow, ON N0G 2S0</p> <p>Check our Calendar for Events in your area.</p>	<p>SANDY BAY COTTAGES Rice Lake Sandy Bay Cottages now has a one bedroom unit with available openings through the summer. Call now for your reservation and brochure.</p> <p>Sandy Bay Cottages R.R.#1 Hastings, ON K0L 1Y0 (705) 696-2951</p> <p>ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.</p> <p>Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1 L0L 2P0 LEN & RITA BETTE</p> <p>Lang's Resort and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. 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Classifieds/Events

Vacations

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Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer- zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pm. 35 mijl van de Chr. Ref. Church in Orillia.
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Children
A Japanese legend

Dawn, Molly Bang, 1983;
William Morrow and
Company, New York, \$14.50,
hc. Christine Farenhorst-
Praamsma, Owen Sound, Ont.

This is a sad, moving story of a shipbuilder who rescues a Canada Goose with a broken wing, nursing it back to health. Shortly afterwards he meets a beautiful woman who weaves wonderfully strong sails. He marries her and they have a child.
But the builder, tempted by fame and riches, urges his wife

too harshly to weave more and more, and so in the end loses what he treasures most.
Molly Bang is both illustrator and author — the book is a joy to see as well as to read. She freely adapted this story from the Japanese legend "Crane Wife."
This book, written in calligraphy, comes highly recommended.

Fryske Dei
Moandei 1 July 1985
biggint moarns om 11 ure
Pinehurst Conservation Park
Paris, Ontario (Highway 24 A)

CALENDAR
of events

- June 22** 13th Annual Grunniger Picnic, at 10 a.m. at the Grand River Conservation Area, **Rockwood, Ont.**
- June 29 - July 1** Lakewood Christian Campgrounds (close to **Camlachie, Ont.**) Special weekend for families. Treasure hunt, sing song, games, films, camp supper and devotions. For info. please phone (519) 899-4415 or 337-6031.
- July 1-19** Summer Courses at Redeemer College, 467 Beach Blvd., **Hamilton, Ont.** Sponsored in cooperation with OACS and Calvin College. For info. phone (416) 549-8024.
- July 1** Fryske Dei; starts at 11 a.m. in the Pinehurst Conservation Park (Highway 24a), **Paris, Ont.**
- July 6** Annual Barbeque of the London Chr. Secondary School; from 5-8 p.m.; at Springwater Park, just west of **Aylmer, Ont.** Come join us for fun and fellowship.
- July 6-13** Summerfest at Calvin College, **Grand Rapids, MI.** A learning vacation for singles, couples, families, young and old. For info. contact the Alumni Office at Calvin College (616) 957-6000.
- July 15-19** All Ontario Cadet Camporee; Awenda Provincial Park near **Midland, Ont.** Registration forms are available from your local club's head counsellor. The fee for the week is \$60.00 per cadet or counsellor. All attending must have earned their certified camping badge. Registration is extended till the end of June.
- July 14** Gerald Vandezande of Citizens for Public Justice will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his opposition to abortion-on-demand and his assessment of Ontario politics.
- July 20** "Hollandse Dag" in the Westmount CRC, **Strathroy, Ont.** Have your first coffee at 9:30 a.m. Speaker: The Rev. Jan Van Dyk from Barrie. An attractive program includes music, choirs and fun activities. Don't miss it!
- Aug. 4** Gerald Vandezande of CPJ will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his book *Christians in the Crisis — Toward Responsible Citizenship* and related socio-economic and political issues.
- Aug. 4-6** Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in **Neerlandia, Alta.** Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
- Aug. 5-24** Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., **Willowdale, Ont.** Sponsored with IVCF. For info. phone (416) 226-6380.
- Aug. 10** Reunion of the students, teachers and friends of the Springdale Chr. School, **Bradford, Ont.**; 2 p.m. at the old school grounds. For info. contact Marianne Markus (416) 775-2805.
- Aug. 10-20** Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Halsema, RBC President. For info. contact Reformed Bible College, **Grand Rapids, MI** (phone 616-458-0404, Ext. 13).
- Sept. 7** 28th annual Ontario Chr. Ref. Church School convention at 1st CRC, **Guelph**; 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.
- Sept. 17-24** Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.
- Oct. 12-14** 25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
- Oct. 14-20** Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto** and **Hamilton, Ont.** For info. contact (416) 529-7163.
- Nov. 22 & 23** Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. VanTil. Contact your head counsellor for more information.

Next Issue

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. June 28	Tues. June 25	Thurs. June 20-8:30a.m.	Wed. June 19-8:30a.m.
Fri. July 5	Tues. July 2	Thurs. June 27-8:30a.m.	Wed. June 26-8:30a.m.
Fri. July 12	Tues. July 9	Thurs. July 4-8:30a.m.	Wed. July 3-8:30a.m.

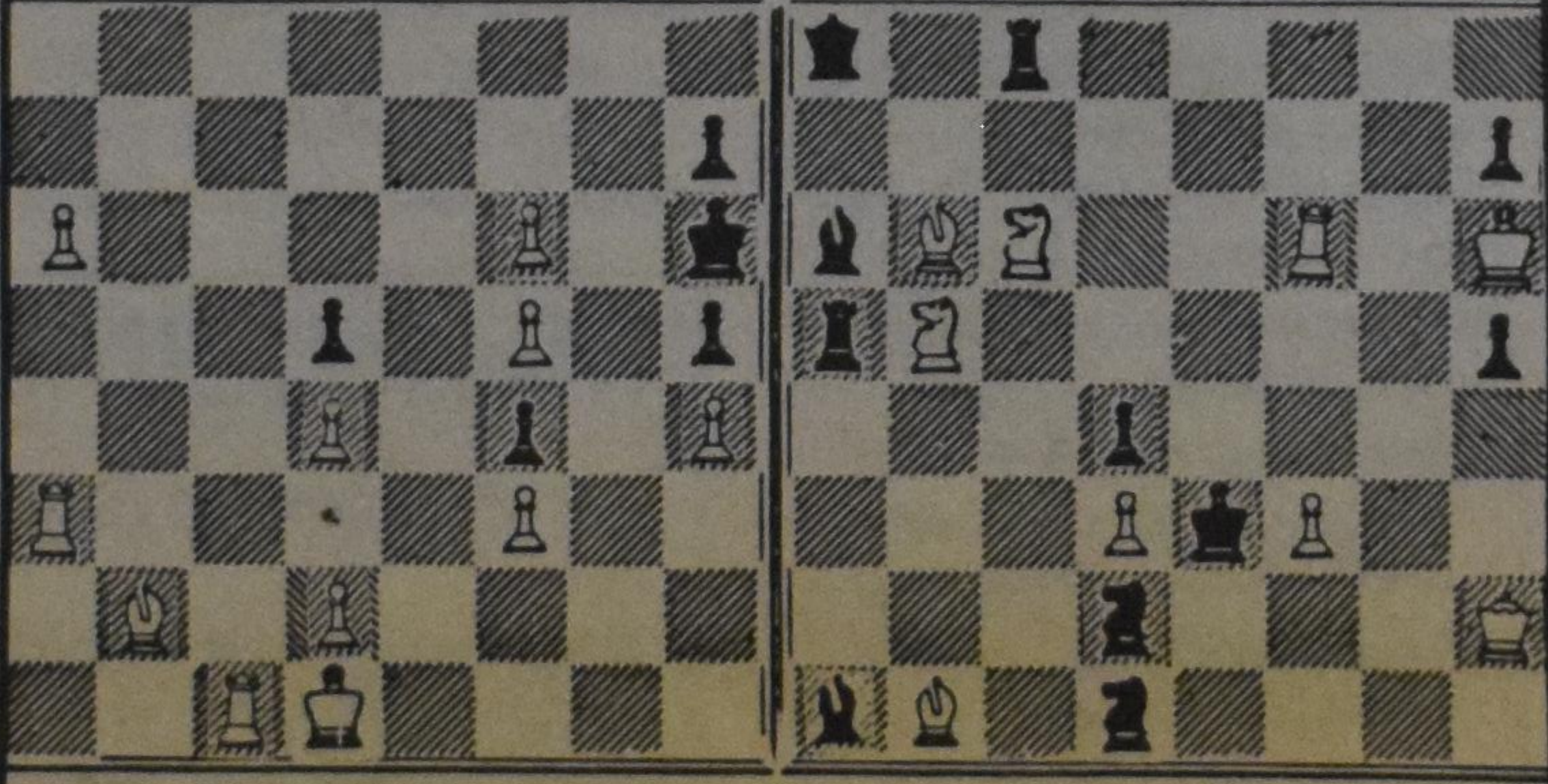
50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

Let's Play Chess by Pete Layer

SECOND SERIES OF PROBLEMS IN JUNE

#1054 T. Sanderse Holland, 1951 5	#1055 A. Volkmann Germany, 1969 11
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11 4-mover 3 pts. **9** 2-mover 2 pts.

Notes

1. In #1054, Black's object is to remain stalemated. White must prevent that as well as checkmate Black. Please give the full solution for this four-mover.

2. Problem #1055 was awarded a second prize in 1960. The variations for a wrong key-move (the try) is as beautiful as the real one. Please give the real key-move and the threat, if any.

3. Deadline for the June problems, #1052-1055 is July 31 for all contestants. (postmarked)

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- (h) dumping station
- (i) Saturday special social events
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 - Games for everyone
 - Camp supper
 - Sing song
 - Films
 - Devotions

Dutch

Persoverzicht

Carl D. Tuyt



Als ooit een politikus het subiet, totaal en compleet bij het verkeerde eind heeft gehad dan is het wel onze huidige Minister voor Volksgezondheid die een tijdje geleden met een staal gezicht in de Kamer verkondigde dat de gepensioneerden de vermindering van hun inkomen van harte toejuichten. Hij heeft een heel eind terug moeten krabbelen, en toegeven dat onze senioren niet staan te applaudiseren over de ingediende begroting. De verschillende Bonden van Gepensioneerden (er is nog niet veel eenheid in die sektor) rezen op als getergde leeuwen om te vertellen dat hij — om 't zo maar eens te zeggen — ze zag vliegen. Zelfs de Konser-

tieven in Manitoba hebben in de provinciale Kamer in Winnipeg geëist dat de pensioenen weer volkomen waardevast zouden worden. Of het zal veranderen staat te bezien. De Minister van Financiën schijnt onverbiddelijk te zijn, maar Mulroney, die de kunst van het stemmen-tellen beter verstaat is niet zo zeker van zichzelf. Het was anders niet zo'n gekke week voor onze prime minister: van bewonderaars in Montreal kreeg hij gratis een mooie kinderwagen cadeau. Zoals U weet komt dat geschenk goed van pas.

Voor de Minister van Justitie was het beslist geen goeie week. Eerst was er

die aangelegenheid met kontrakten voor de twee firma's waarvan zijn zonen deel uitmaakten. Nauwelijks was dat bedaad of er werden vragen gesteld over een ander familielid dat nogal een eindje achter was met belasting betalingen. De minister had het hard te verduren en zijn gewoonlijke kalmte was ver te zoeken. Ook zijn woordekeus in de Kamer was niet de meest verfijnde en de President had hem er bijna uitgestuurd.

Een wetsontwerp dat de opheffing van het Investerings Controle Bureau beoogde werd in de Kamer goedgekeurd. Het ontwerp kan wet worden bij het eind van deze maand. Het is de eerste

stap van de Mulroney regering om meerdere investering uit het buitenland aan te trekken. En daarmee is natuurlijk ook het oude debat over economische soevereiniteit weer aktueel geworden. De Liberalen denken dat het een stap is in de richting van het verlies van onafhankelijkheid, en de Konservatieven bezien het als een stap naar ongekeerde welvaart. Het debat is volgens mij nutteloos, zoals het water in uw gootsteen kloksgewijs verdwijnt, zo vloeit kapitaal naar waar het meeste te verdienen is; wetten of geen wetten.

Even een paar op- en aanmerkingen. Eerst de opmerking dat het nu \$109.81 per dag kost om een gevangene in de gevangenis te houden. Dat geldt dan voor de federale gevangenis. De provinciën doen het iets goedkoper (\$68 per dag) maar die huizen niet

zulke zware jongens. En hier is de aanmerking: in Chatham, Ontario, mag er geen grafsteen geplaatst worden op het graf van iemand die op kosten van de bijstand begraven is. En Gary Lautens, die humoristische stukjes schrijft in de Toronto Star, ziet in de toekomst een regeringsbaantje voor het hondje van de Mulroney's.

President Reagan zat een beetje omhanden met een onderzeeër, die volgens afspraak met Rusland net één teveel was. De moeilijkheid wordt opgelost door het uit de omloop nemen van een ouwetje. 't Heeft allemaal niets te betekenen want er zijn genoeg raketten in het huidige aantal onderzeeërs om heel Rusland in puin te leggen en vice versa natuurlijk.

De NAVO-landen waren bijeen in Portugal en het Vervolg op pagina 23 ...



Onder de Streep

John Van Harmelen

Vader's boekje

Dank u wel Mr. and Mrs. Westerik voor de toezending van het gedicht, waarom ik gevraagd had in C.C., in het nummer van 24 mei. Dat nummer kreeg ik echter pas op 11 juni. Uw brief kwam in Caesarea 28 mei, wel een bewijs dat er bij de postleverantie in Ontario iets scheef zit.

En als er meer abonnees zijn die dat nummer op 11 juni ontvingen, dan verwacht ik nog een antwoord op mijn vraag. Dan kunnen we ook de tekst van het gedicht dat nu

afgedrukt wordt met het komend gedicht vergelijken, en wellicht de juiste tekst vaststellen.

Mrs. Westerik schreef dat zij dat gedicht had gehoord op een plaatje uit 1975. En terwijl het speelde nam zij de tekst op. Nu hartelijk dank voor de moeite die u genomen hebt om dat te doen. Het is niet zo gemakkelijk om iets op te schrijven dat gezongen wordt. (Het gedicht ziet U ergens op deze pagina).

De man die mijn hulp vroeg

om dit gedicht op te zoeken vertelde mij ook dat zijn vader een boekje had waarin hij dingen die hem getroffen hadden opschreef. Dat boekje berustte nu bij zijn oudste broer, die het uit de nalatenschap van vader voor het nageslacht moest bewaren. Vader's boekje had voor hen een rijke betekenis.

In dat boekje stond: Dominee Van Harmelen van Garijp heeft bij ons in Westerbork voor de jeugd gesproken over 'liefde en lof,' de mooie titel van een boek van Ds. Th. Delleman. Hij haalde ook een versje aan dat hij in "De Spiegel" gelezen had. Hij wist de naam van de dichteres niet meer. Het gedichtje luidde:
*Wij grijpen naar 't geluk,
wijl 't vonkelt rood als wijn
al wordt de waarde ons
uitbetaald in pijn.
God blijf ons bij, want immers
wij vergaan*

*zo Gij niet aan het eind van
onze weg zult staan.*

Wie zou niet graag eens in dat boekje willen bladeren om na te gaan of en in hoeverre gedichten die geciteerd worden hun invloed laten gelden op de hoorders. Sommige mensen hebben grote gaven om gedichten te onthouden en voor te dragen. Wie denkt niet met een zeker heimwee terug aan de recitatiewedstrijden die in verschillende provincies in Nederland werden gehouden.

Een enkele maal hoorden we op een Hollandse Dag die in Florida werd gehouden de oudgedienden in fleurige bewoordingen spreken over de vele gedichten die men in zijn jeugd had moeten leren, om mee te doen aan zulke wedstrijden.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In zijn artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Ik ben een stille jongen

1. Ik ben een stille jongen uit de polder, met maar een zes voor nederlandse taal. Ik heb een kleine kamer op de zolder, maar 's avonds wordt mijn kamertje een zaal.
2. Dan gaat er iets bewegen in de boeken, Dan gaat er iets verschuiven aan de wand, Dan staan er duizend mensen in de hoeken en duizend mensen bij mijn ledikant.
3. Zij rijden op kamelen en op paarden vlak langs de kast hun schaduw achterna. Er zijn er bij met lange witte baarden, die knikken langzaam met hun hoofd van ja.
4. Er zijn ook kinderen bij, door geheime handen zo in pyjama uit hun bed gehaald. Er is een leger dat uit alle landen, met vlag en wimpel in de dakgoot staat.
5. Wie heeft er hier de muren uitgebroken? Wie liep er heel niet mee met zijn gerij? Ik heb alleen twee woorden uitgesproken en toen- op slag- was ik niet meer alleen.
6. Een stem sloeg op de muren als een hamer en liet verbaasd een ruiters doortocht vrij. De kerk stond levend in mijn zolderkamer toen ik alleen maar 'Onze Vader' zei.
7. Ik ben een stille jongen uit de polder, met maar een zes voor nederlandse taal. Ik heb een heel klein kamertje op zolder maar als ik bid wordt het een Pinksterzaal.

Mededeling van het Consulaat

Betreffende de nieuwe wet op het Nederlandschap

Op 1 januari 1985 is de nieuwe Rijkswet op het Nederlandschap in werking getreden.

De meest opvallende veranderingen ten opzichte van de oude wet zijn:

- Man en vrouw krijgen — wat de nationaliteit betreft — een *gelijke rechtspositie*. Voortaan zullen niet alleen de kinderen van een Nederlandse man, maar ook de kinderen van een Nederlandse vrouw bij geboorte Nederlander zijn. De niet-Nederlandse man van een Nederlandse vrouw wordt op dezelfde wijze en onder dezelfde voorwaarden Nederlander als de niet-Nederlandse vrouw van een Nederlandse man. De mogelijkheid dat een met een Nederlandse man getrouwde buitenlandse vrouw door het afleggen van een verklaring (optie) de Nederlandse nationaliteit verkrijgt, *komt te vervallen*.
- De leeftijd waarop men *meerderjarig* wordt, is — voor wat deze wet betreft — gebracht op 18 jaar; bij huwelijk op een jongere leeftijd wordt men ook meerderjarig.
- *Verlies van het Nederlandschap door langdurige afwezigheid*. Een meerderjarige Nederlander, die woont in het land waarin hij is geboren en die ook onderdaan is van dat land, verliest het Nederlandschap door — na zijn meerderjarigheid (18 jaar) — 10 jaar onafgebroken in zijn geboorteland te wonen. Voor de overige buiten het Koninkrijk geboren Nederlanders leidt een 10-jarig verblijf in het buitenland niet meer tot het verlies van hun nationaliteit. Zij behoeven de zogenaamde 10-jarlijkse verklaring tot behoud van het Nederlandschap niet meer af te leggen.

Andere gronden voor verlies.

- Een *meerderjarige* (18 jaar) verliest het Nederlandschap onder andere ook, als — hij vrijwillig een andere nationaliteit aanneemt (door optie of naturalisatie); — hij afstand doet van het Nederlandschap.
- Een *minderjarige* verliest het Nederlandschap, als — hij door erkenning, wettiging of adoptie het kind wordt van een vreemdeling; — de vader of de moeder vrijwillig een andere nationaliteit verkrijgt en de minderjarige in die verkrijging deelt of deze nationaliteit reeds bezit (door geboorte); — de vader of de moeder het Nederlandschap verliest; — hij zelfstandig (los van de ouders) dezelfde nationaliteit als de vader of de moeder verkrijgt.

N.B. Het Nederlandschap gaat in geen van deze gevallen verloren als daarvan staatloosheid het gevolg zou zijn. Een minderjarige verliest het Nederlandschap niet zolang één van de ouders nog Nederlander is.

Nederlander worden:

- Het Nederlandschap kan op verschillende manieren worden verkregen: — van rechtswege — door optie, of — door naturalisatie;

van rechtswege (onder andere)

- kinderen van een Nederlandse vader of moeder zijn bij geboorte Nederlander. Voortaan zullen dus ook kinderen van een Nederlandse moeder Nederlander zijn ongeacht de nationaliteit van de vader. Gevolg hiervan is dat kinderen van een Nederlandse moeder en een *niet-Nederlandse* vader bij geboorte een dubbele nationaliteit zullen hebben, tenzij zij geen nationaliteit aan de vader ontnemen. N.B. voor kinderen geboren vóór 1 januari 1985 zie echter onder "Overgangsbepaling"

- een kind, geboren uit een in Nederland wonende vader of moeder die zelf ook geboren is uit een in Nederland wonende moeder, is Nederlander. Bepalend is hier de woonplaats van de ouders.

Hier kan uiteraard voor Nederland ook Nederlandse Antillen worden gelezen. Dit kind behoort tot de zgn. derde in ons land wonende generatie.

door optie (dat is een eenzijdige verklaring, afgelegd door een niet-Nederlander,

Wat Canada voor mij betekent

Berta Hosmar
Canadian Scene
Het advies van mevr. Berta Hosmar uit Whitby in Ontario aan immigranten is: "Don't look back." Zij heeft met haar

opstel een prijs gewonnen in de door Canadian Scene uitgeschreven wedstrijd voor etnische lezers.
Ons gezin, vader, moeder, en zeven kinderen, emigreerde in

Persoverzicht

... vervolg van pagina 22.
Amerikaanse plan voor ruimte-verdediging vond geen bijval. In 1988 loopt het Amerikaanse verdrag met Griekenland af, en de pas verkozen socialistiese regering daar heeft hevige anti-Amerikaanse geluiden laten horen. Amerika kan natuurlijk haar basis installaties gemakkelijk verplaatsen naar Turkije. Het staat te bezien of de regering van Papandreou zuiver socialisties op de graad is en de daad bij het woord zal voegen.

Ter gelegenheid van Vaderdag komen de kleinkinderen op visite. Twee er van weten nog niet wat voor

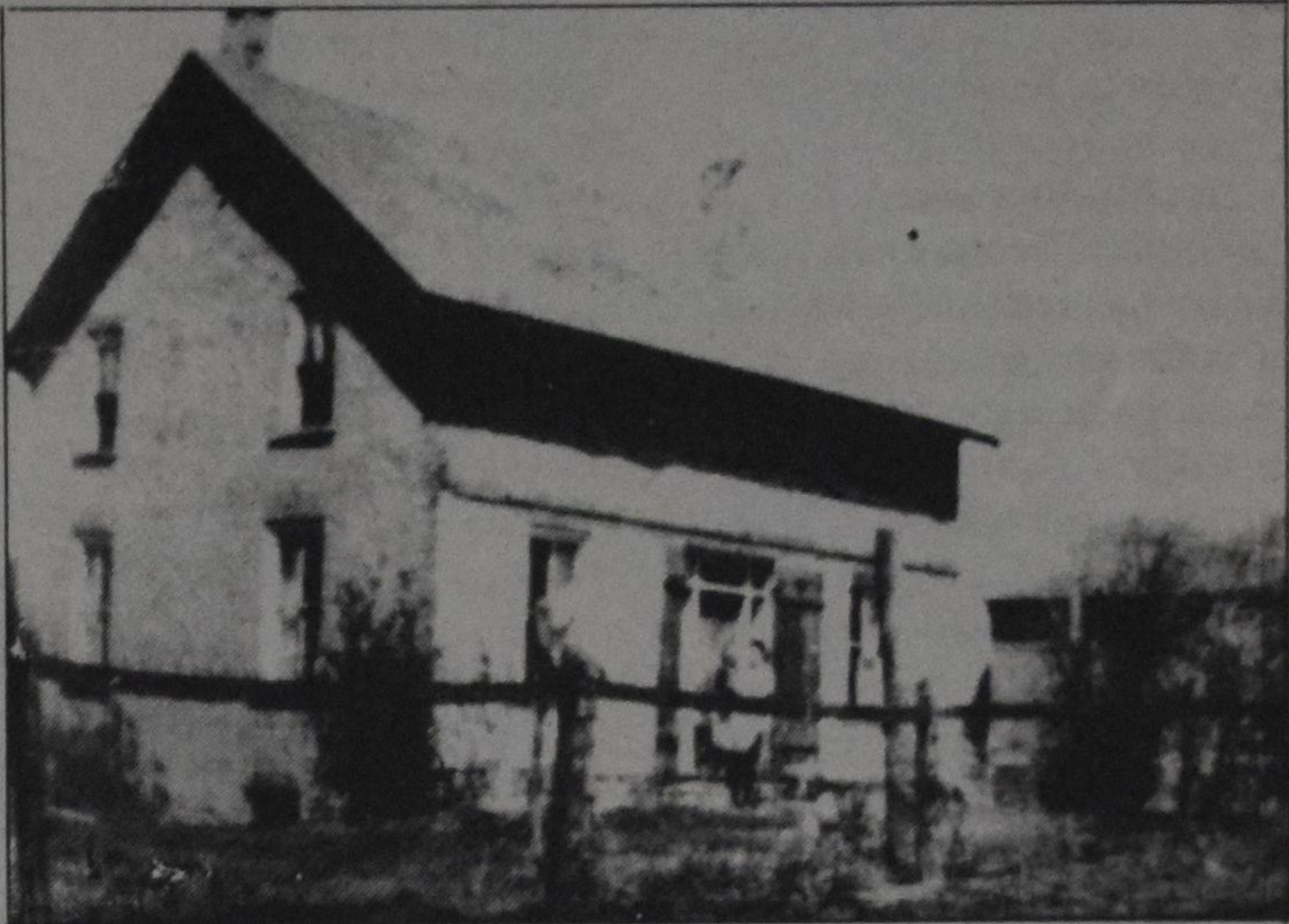
funktie de W. C. in een huis vervult. Ik zal ze proberen op te voeden.
En redakteur Witvoet maakt nogal een hoop drukte over een kleine vergissing niet? Hollands - Engels, Engels - Hollands, wie kan dat nou precies bij houden. En ten slotte: er werden hier op de Hollandse dag heel wat goeie echte Hollandse moppen getapt. Ze moesten eigenlijk in C.C. gepubliceerd worden. Zo daar is weer een nieuw idee voor redakteur Witvoet. Bedankt hij me daarvoor in de krant? Vergeet 't maar!

at-Generaal der Nederlanden

die leidt tot verkrijging van het Nederlanderschap, onafhankelijk van een beslissing van de overheid).
Twee groepen van personen kunnen via een optie het Nederlanderschap verkrijgen:
— meerderjarige vreemdelingen - niet ouder dan 25 jaar - die in Nederland zijn geboren en aldaar sedert hun geboorte- zonder onderbreking- woonplaats of werkelijk verblijf hebben gehad;
— vreemdelingen -niet ouder dan 25 jaar- die in Nederland zijn geboren, daar tenminste drie jaar woonplaats of werkelijk verblijf hebben en sedert hun geboorte staatloos zijn.
door naturalisatie.
Om voor naturalisatie in aanmerking te kunnen komen moet men aan vier voorwaarden voldoen:
— men moet meerderjarig (18 jaar of gehuwd) zijn;
— tegen het verblijf van de verzoeker voor onbepaalde tijd in Nederland mag geen bezwaar bestaan;
— de verzoeker moet in de Nederlandse samenleving zijn ingeburgerd. Dit moet blijken uit een redelijke kennis van de Nederlandse taal en uit het feit dat de verzoeker zich heeft doen opnemen in de Nederlandse samenleving;
— de verzoeker moet minstens vijf jaar, onmiddellijk voorafgaand aan het verzoek, in Nederland woonplaats of werkelijk verblijf hebben gehad.
Geen verblijfst termijn geldt voor een vreemdeling die:
— voorheen Nederlander is geweest;
— tijdens zijn meerderjarigheid door erkenning, wettiging of adoptie het kind is geworden van een Nederlander;
— drie jaar of meer gehuwd is met een Nederlander.
Een termijn van twee jaar geldt voor een vreemdeling die in het verleden tenminste 10 jaar in Nederland of de Nederlandse Antillen heeft gewoond. Een termijn van drie jaar geldt voor een ongehuwde vreemdeling, die tenminste drie jaar met een ongehuwde Nederlander in een duurzame relatie samenleefte.
Afwijzing naturalisatie.
Ook al voldoet iemand aan alle voorwaarden dan kan het verzoek toch worden afgewezen onder andere als de verzoeker woont in het land waarvan hij onderdaan is.
Overgangsbepalingen:
Nederlander volgens de nieuwe wet is uiteraard ook iedereen die dit op 31 december 1984 was.
Drie overgangsbepalingen zijn van groot belang:
— niet Nederlandse kinderen van een Nederlandse vrouw die geboren zijn voor 1 januari 1985 kunnen door middel van een optieverklaring Nederlander worden, mits zij op 1 januari 1985 nog geen 21 jaar oud zijn en niet gehuwd zijn (geweest). Zijn zij jonger dan 18 jaar dan kan de Nederlandse moeder ten gehoeve van hen zo'n verklaring afleggen. Ouder dan 18 jaar kunnen zij het zelf doen. Voorwaarde is wel dat de moeder op 1 januari 1985 de Nederlandse nationaliteit bezit.
Deze overgangsbepaling geldt gedurende drie jaar: de optieverklaringen moeten dus voor 1 januari 1988 worden afgelegd.
— vrouwen die het Nederlanderschap hebben verloren in verband met hun voor 1 januari 1985 gesloten huwelijk en wier huwelijk door echtscheiding of door de dood van de man is ontbonden kunnen via een optieverklaring het Nederlanderschap terugkrijgen.
Zij moeten die verklaring dan wel afleggen binnen een jaar na de ontbinding van het huwelijk. Het herkrijgen van de Nederlandse nationaliteit werkt dan terug tot de datum van de ontbinding.
— het verlies door 10-jarig verblijf in het buitenland, d.w.z. in het land waar men geboren is een waarvan men de nationaliteit bezit, treedt voor hen die op 1 januari 1985 reeds meerderjarig waren niet eerder in dan 10 jaar na genoemde datum.
Voor nadere informatie gelieve U zich te wenden tot het Consulaat-Generaal der Nederlanden,
1 Dundas Street, West, Suite 2106
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feestje voor ons georganiseerd. De ouderen vermaakten zich met Schotse balladen, en de jongeren leerden ons moderne

kreeg ik soep uit een blikje met een paar crackers een stukje fruit. Maar hun drie luie, overvoede honden kregen een



Typische oude boerenwoning zoals menige emigrant bewoond heeft

dansen. Weken lang werd er in het dorp gepraat over dat feest bij die Hollandse mensen. We begonnen veel van de Canadezen te houden. Wij vergeleken vaak de klasse-gevoelige houding van de Nederlanders met een eenvoudige en warme vriendelijkheid van onze nieuwe landgenoten.

Zondags werden we vaak uitgenodigd onze Nederlandse gezangen te zingen in het oude dorpskerkje en één van ons begeleidde dat dan op het electrische orgel. Hoe vals we soms ook zongen, de reacties waren altijd vriendelijk. We werden daarna dan vaak uitgenodigd voor lunch en mijn moeder werd geleerd brood te bakken. We voelden ons eregasten en dat heeft dat eerste jaar in een vreemd, nieuw land voor ons een stuk gemakkelijker gemaakt. Wij hebben gehuild toen we een jaar later afscheid van onze nieuwe vrienden namen, en ook nu nog schrijven we elkaar en gaan we er nu en dan heen.

In 1954 ontving mijn vader geld van de verkoop van de boerderij in Nederland en daarmee werd een woning in Zuid Ontario gekocht. Er was zelfs nog genoeg over voor een nieuwe auto.

Ook daar waren echter veel mensen werkloos en het was niet eenvoudig om iets te vinden. Men had ons al in Nederland verteld dat we niet te trots moesten zijn om eenvoudig werk te accepteren. En dat waren we ook niet. We hebben aardbeien en groenten geplukt. Mijn vriend, die een accountant was in Nederland, kwam bij de bouwrij terech en ik werd huishoudster bij een bejaard echtpaar.

Ik begon me echter al gauw inferieur te voelen. Ik had geprobeerd werk te vinden bij vrijwel alle kantoren en banken in de omgeving, maar er was nergens iets de vinden. En ik vond mijn werk als huishoudster niet erg, maar wat mij erg dwars zat was het feit, dat ik mijn lunch alleen in de keuken op moest eten. Meestal

uitgebreide lunch in de eetkamer, met meneer en mevrouw. En er werd wat tijd besteed aan de bereiding van die lunches. Alles werd precies afgemeten en gewogen, er werden vitamine tabletten aan toegevoegd en iedere hond had zijn eigen porceleinen schaalpje. Iedere hond had ook een eigen slaapkamer met een krib en een deken.

Later, toen ik werk had gevonden bij een bank, begon ik de humor van de situatie meer in te zien, maar gedurende de tijd dat ik er werkte werd ik iedere dag bozer over die lunches in de keuken.

Mijn vader kreeg in die tijd heimwee. In ons dorp in Nederland kende iedereen hem, maar hier was hij alleen 'die Hollander die het huis van Wilson gekocht heeft.'

Langzamerhand begon hij echter wat vrienden uit zijn oude vaderland te ontmoeten en dat maakte het allemaal wel weer wat gemakkelijker.

Een paar jaar later begon alles beter te gaan. Wij begonnen meer en meer van Canada's landschap te houden en waardeerden de vrijheid. Wij konden een eigen bedrijf beginnen zonder eerst jaren op een vergunning te hoeven wachten. Mijn man begon weer te studeren en heeft nu zijn eigen accountantskantoor. Eén van mijn broers is een landmeter en twee zussen zijn bij het onderwijs. Onze kinderen zijn op colleges en universiteiten.

Wij hebben een goed leven in Canada en wij proberen iets terug te doen. Ik ben betrokken bij hulp aan gehandicapte kinderen. Sommigen van ons doen liefdadigheidswerk in verpleeghuizen of bij het Rode Kruis.

Aan nieuwe immigranten zou ik deze raad willen geven: 'Leer de taal zo vlug mogelijk en zeg niet altijd 'Zo deden we het in Holland,' of waar dan ook. Blijf van je vaderland houden, maar kijk niet om. Als je het niet erg vindt om hard te werken dan komt alles best in orde in Canada.'

Books

Philosophy

A look at some contemporary thought patterns

Is Man the Measure? An Evaluation of Contemporary Humanism, Norman L. Geisler, Baker Book House; 201 pp., \$7.95. Dr. W.S. Reid, Guelph, Ont.

This is quite a useful book, particularly for those who do not have a detailed knowledge of modern trends in non-Christian thought. The author seeks to deal with the various aspects of humanism and then show how they fail to meet various requirements for effective thinking.

Basically he is considering eight different types of humanism, all of which, except perhaps the eighth, "Christian Humanism," makes man and man's reason the ultimate authority and the only means of attaining truth. I have excepted "Christian Humanism," from the collection of humanisms because I am not quite convinced that he has proven his point that C.S. Lewis was a

true humanist in the same sense that the sponsors of the other seven were. In each of his chapters on the seven he first of all outlines their system of thought and then points out their weaknesses.

In the second half of the book the author seeks to give a general evaluation of humanism as what one might call a philosophical system of thought. While pointing out some of the helpful emphases of contemporary secular humanism, he devotes the rest of the work to discussing its scientific inadequacies, its internal inconsistencies, its religious inadequacies, its philosophical insufficiency and its social arrogance. He might have laid greater stress upon the necessity of secular humanism accepting an ultimate irrationality and an absolute chance, which would seem to be the required conclusion of this last half of the book.

One could also wish that he

had then set forth a clearly defined position indicating how Christian-Theism is the one system of thought that makes sense out of reality. While he infers this in all his

Children

Classic style

Thistle, W. Wangerin Jr., illustrated by Marcia Sewall, 1983; Harper and Row, hc., \$12.95, 47 pages. Christine Farenhorst-Praamsma, Owen Sound, Ont.

Recommended for ages 7-9.

The language in this sweet fairy tale is poetically haunting, reminding you of the classic Tolkien.

A potato farmer and his wife have four children; handsome Pine, strong Oak, gorgeous Rose — and Thistle.

"Short she was, stumpy, a little low in the waist ... but they loved her perhaps the

work, it would seem that a sound Christian-Theistic statement of the implications of the doctrine of the Tri-une God would have been of considerable help. But on the

whole, the book should be of considerable help to Christians interested in contemporary patterns of thought.

most, because she needed them the most."

Small, meek Thistle saves the rest of the family by her tears of love and her humbleness, from Pudge, the horrible, greedy potato monster.

The author, Walter

Wangerin Jr., is a Lutheran pastor in Indiana — hence perhaps the almost biblical intonation of the book.

The illustrations are well done and add to the thoughts and imagination of this moving allegory about desire and love.

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Building on the Rock

Rev. Henry Van Andel

God always answers

For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Matthew 7:8

Jesus does not state that God will grant us every desire and request which we make known to Him.

Although this word is a wonderful promise, we may not read it that way. God does not fulfil all our wishes. Is it not true that there are unheard prayers? Did not God say to Paul that he would not be cured from his thorn in the flesh?

If we read Jesus' words here accurately we find that He did not say that God will grant us all our wishes. Jesus said that everyone who asks will receive. But He does not say what he will receive.

The literal translation of the previous verse indicates this also. The translation: Ask and it will be given to you, " is less correct. We must read: "Ask and to you will be given." God will answer our prayers, but what the answer precisely will be is not mentioned.

The same is true with respect to the one who seeks. Maybe he will not find what he himself was seeking, but he will find what God's love has provided for him.

And he who knocks will find an open door, but it will be an open door to God's care and maybe not an open door to the treasure-house which he wanted to enter.

We may not read more into Jesus' statement than it really contains.

Does this weaken the truth of this promise? On the contrary, it makes the promise more powerful. Jesus says here that God always listens to our prayers and that He will act on what we ask according to His wisdom and love. He will give us what He thinks to be good for us.

God is never a deaf Father for His children. A petition sent up to Him never reaches Him at an inconvenient hour, so that He will not notice it and respond to it.

If God does not grant us our wishes, then He still hears the one who is praying. And that is a great comfort.

Rev. Henry Van Andel

Published posthumously.

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